

MISSION BULLETIN

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COVER: Sister Gilberte, a Vietnamese Sister of Charity, visits
lepers in a hut isolated outside a village near Djiring.

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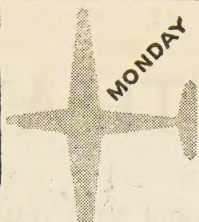
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IS THIS THE THAW?

THE year 1956 has made it abundantly evident that all is not happy in the Socialist sixth of the world. First, the statues of the great leader were toppled from their pedestals to be kicked by his less significant successors. Stalin was not thrown aside because Krushchev and his fellows regretted the tyranny and terrorism of his long reign in which they were willing instruments and collaborators. He was jettisoned on account of immense pressure from Russian popular opinion. Stalin had been huge enough and ruthless enough to impose his power and personality on the Russians; there was no one among his heirs with sufficient personality to continue this regime and the people were demanding some relief and relaxation. In the last resort, human nature is the principal enemy of Communism. Men and women will in the end refuse to be driven and regimented. The new economic man which it was Communism's boast it would produce is seen to be a figment of ideology. There remain just human beings—men and women as they were intended by the Creator.

If the repudiation of Stalin has had far-reaching consequences inside Russia—and of this there is little doubt—it is having even more striking effects in what, till recently, were termed the satellite States. That the Soviet leaders have been aware and afraid of this may be seen from their behaviour to Tito of Yugoslavia. Since 1948, Tito has enjoyed considerable prestige in those countries. He was the man who defied Stalin and, as we say, "got away with it"; he was not browbeaten into submission either by revolt at home or Soviet pressure from outside. At heart, many a Communist official in those lands was an admirer of Tito

and would have relished a reasonably safe opportunity to play the Tito game. This year, Tito has twice visited the Soviet Union, an honoured and indeed a pampered guest: Krushchev (twice) and Bulganin (once) have been in Yugoslavia. A pretty picture of courtesies! But it would seem that Russian hospitality has been no more successful than were Stalin's threats in altering the attitude and policy of Tito.

Poland: October, 1956 — Some results of Stalin's fall were already to be noticed in countries adjacent to Russia. Men put to death for opposition to the Russian dictator have been posthumously rehabilitated; others who had fallen from grace and favour have been brought back to office. But this was only the prelude to a remarkable stand on the part of certain Polish Communist leaders against Russian control and leadership. In a radio speech Gomulka, once secretary general of the Polish Workers' Party, and later dismissed and imprisoned for resistance to Stalin, denounced the injustice and corruption of Communist rule in recent years. Poland, he declared, had been exploited for the Russian benefit; agriculture had been severely handicapped by Soviet insistence on industrial development; the co-operatives were inefficient and corrupt. In future, Gomulka asserted, Poland would seek its own pathway to Socialism. Friendship with the Soviet Union remained the keystone of Poland's foreign policy, but it must be a friendly association between equal countries. The fact that the Kremlin leaders have been compelled to accept this situation, realizing that the great majority of the people of Poland share Gomulka's dislike of Russian interference even though they

do not share his zeal for Communism, shows clearly enough how serious it is. The Poznan riots earlier this summer revealed the present temper of the people of Poland.

The question at once presents itself: is this the beginning of the thaw? Is the frozen river of Communism cracking? Are segments snapping off from the main block and drifting along on their own? Or is it all only a clever Communist manoeuvre to keep control of Poland while seeming to side with popular discontent?

The antagonism between the Poles and Russia is historical and proverbial. What is probably less known is that even Polish Communists have manifested suspicion and dislike of Russia. The pre-war Polish Communist Party was dissolved in 1937 by the Cominform because it was held to be unreliable and not amenable to the Kremlin. The Polish Workers' Party which succeeded it in 1944 was the creation of Russia, not of the Poles. It had little Polish support; Communists had played practically no part in the resistance movements; and there was no native army such as existed and could be used in Yugoslavia. The Communist regime in Poland was something imposed upon the country and people by the Russians. In spite of this, voices were heard within the Party, claiming that Poland's advance towards Socialism need not be similar to that of Russia; it might be realized without violence and without the dictatorship of the proletariat. In other words, there were hints of a national Socialism which might be more suitable for Poland; and this eventually was the reason why Gomulka and several other Polish Communists were degraded and imprisoned.

What is clear to-day is that both the Kremlin and the Communist Party have had to yield before the storm of popular hatred both of Russia and—let this not be forgotten—of Communism. At the moment, Gomulka

represents in their eyes dislike of Russia and the determination to be rid of Russian domination. A recent visitor to Poland stated that were elections held to-morrow and the choice lie between a Gomulka party and the Stalinists, the former would poll 95 per cent. of the votes. He added that were a similar election to be held between parties representing Gomulka and Cardinal Wysinski it would be the party of the Cardinal that would poll the 95 per cent. A Gomulka government that will try to salvage what it can of the Communist system in Poland may succeed for a time if it grants measures of freedom and initiative to the people. But once the floodgates have been open, it will be impossible to shut them again. Freedom once openly expressed will not be easily silenced, and the long pent desires of a sound, European and deeply Catholic folk will become more articulate and effective. The events of recent weeks in Poland are among the most important happenings in Europe for the past ten years. The thaw has started. The river will never again be entirely frozen.

Hungary: October, 1956 — The reaction of the Hungarians was similar in spirit and motive, though it did not have the same striking success as that in Poland. The Communist Party was forced to bow before the storm and to dismiss its second chief, Gero, within a few months of its original leader, Rakosi, the most abominated man in Hungary. There was the same loathing of Russian domination; the same fury at Russian exploitation of Hungarian resources and at the miserable condition to which Communism had reduced the Hungarian people.

It should be noted that the men who rose against Russian domination in Hungary were not traditional "counter-revolutionaries", that is, members of the aristocracy and middle classes but in the main students, soldiers and industrial workers, as was the case in 1953 in Eastern Germany; they were from just those sections of the popula-

tion which the Communists claim particularly to represent and whom they imagine they have greatly benefited. In other words, it was the Hungarian people that expressed its determination to be rid of Russia and Communism, and there is evidence that the army was in wide sympathy with them.

Nagy was recalled to office in Hungary, as was Gomulka in Poland. Like Gomulka, he had previously been dismissed and put in prison on suspicions of Tito leanings. To begin with, he was welcomed by the people for the same reasons as Gomulka. His radio appeals included wide ranging promises of fuller freedom, of 'democratization' in political life, and of easier conditions for the Hungarian people: they were designed to enlist the popular indignation in his support.

But in Hungary events moved with a rapidity which surprised and amazed the world. A people suddenly rose against its foreign oppressors and made it clear that it wanted freedom and independence, that it was conscious of its links with Western Europe and the free world, and that it was composed of courageous and heroic men and

women. The epic of Hungary's Freedom Fighters came as a summons to what is noblest and finest in man's heart. The cruel and ruthless intervention of Russian armies was a scandal and atrocity without parallel even in this century of horrors. It is sad to realize that the United Nations' Organization, established with such hopes and promises, has up to the present been able to do little more than register protests about this latest Soviet infamy.

These recent events, striking and tragic in their consequences, should remind us very forcibly that the people of Poland and Hungary, as indeed of the other lands in East-Central Europe that have been under Communist dominion since the war, have not been moulded into the Communist pattern, and that they abominate the pattern with its exploitation, injustice and inhumanity. Let us redouble prayer on their behalf and awaken in ourselves and others, a sense of the European traditions, the love of liberty and independence, and the Christian faith and values that we have in common with them.

John Murray,
Catholic Truth.

The unity established by Christ

*Pastoral Letter of His Eminence, Samuel Cardinal Stritch,
Archbishop of Chicago, June 29, 1954, p. 11.*

If we are asked, does the Roman Catholic Church desire the unity of all believing men, our reply is that she by all means desires unity, but not a unity forged according to fallible human conceptions. The unity she wishes for all Christians and offers to those who seek it is that which was established in her by Jesus Christ Himself and preserved in her always by His almighty power.

Religion in education

Joseph F. Costanzo, S.J., "Religion in Public School Education," Thought, 31 (1956), 237.

Either you do or do not hold that all of man every moment of his life is religious, that there is no human endeavor which may insulate itself against the all-pervading loving dominion of God. To educate is to develop an individual to be what he is meant to be —by God. Religious training at home and religious instruction in church and synagogue, and a purely secular education in godless moral and spiritual values are simply not complementary.

The Thai-Land, People and Culture

— Richard Arens, S. V. D. —

WHEN our plane — coming from Europe — reached the shores of Thailand a magnificent picture presented itself. The barren lands of Asia Minor and India were left behind and a fabulous, grass-green country of imposing beauty stretched to the horizon. The kingdom of Thailand is situated in South-Eastern Asia with Indo-China on the north-east and the east, Malaya and the Gulf of Thailand on the south and Burma on the west. Thailand covers an area of about 200,000 square miles and has a population of close to twenty million.

The plane flew for quite a while over vast virgin forests with their famous Teak trees which yield a revenue of over 200 million BAHT. (One U.S. Dollar equals 20 baht.) Besides Teak there are other hardwoods yielding an additional annual revenue of about 120 million BAHT. Elephants are used for hauling Teak logs to the sawmills or rivers through which they are floated down to the sea for export. Three hundred sawmills with an estimated annual output of 700,000 cubic meters of lumber give employment to thousands of people.

Agriculture. Approaching Bangkok the green forests were left behind and the Menam plain, the greatest rice producing region of the kingdom, opened before us. Rice production has been the main occupation of the Thai people. Thailand is predominantly an agricultural country. About 85% of its population are engaged in one kind or another of agricultural occupation; revenue from agriculture forms 61.3% of the total national revenue. Rice

alone yielded 4,251 million BAHT in 1948. It has been the chief export and the mainstay of the national economy. Thai rice has enjoyed a good reputation for its quality. The high quality of the selected varieties of Thai rice was proved at the World Seed Grain Exhibition held in Regina, Canada in 1933, where Thai rice won eleven honors out of the total of twenty with PIN KEO judged the best variety shown. The second and third honors were also won by Thai varieties.

The plane, nearing Bangkok, lost altitude. Well-built farmhouses appeared among the green of the rice fields bounded by waterways. These farmhouses gave the impression of a well-to-do population. In Thailand there is no over-population, contrary to the situation in most of the Asiatic countries. Due to the fact that there has never been a "feudal system" in land, the majority of farmers who produce rice are small holders owning their own land. This has been the cause of the people's contentment and still is the great source of the economic strength of the country.

Bangkok. Without any prelude of smokestacks and factories, as one is accustomed to when approaching European and American cities, the plane passed from the green rice fields into a colored checkerboard of numerous buildings, roofs covered with glittering tiles and flashing spires. One is reminded of the imperial city in Peking with its yellow tiled roofs. The cultural and even blood ties of the Thai people with China are evident. The Thailanders originated in Shensi, the heart of China; they migrated South

until they established themselves, from 1117 to 1547 A.D., in Thailand proper. Bangkok, the capital of Thailand, counts 800,000 inhabitants; it shows a beautiful blending of Indian and Chinese culture in its architecture. The blending of many bloodstreams in today's Thai race is no less fortunate. The Thai are a handsome, picturesque, well-fed, happy people, a nation of graceful dancers, devoted music and art lovers.

From the plane circling over Bangkok numerous temples can be seen. Nearly 400 Buddhist monasteries are found in Bangkok. Besides being residences of the monks, the monasteries play a very important role in the social and economic life of the Thai people. They are at once schools, hospitals, clubs, amusement parks, sports grounds and places of artistic and economic development. Next to the temples attention is drawn to the many waterways which make Bangkok the "Venice of the East". The canals, the life and communication lines of the rice culture outside of Bangkok, become also life and communication lines in Bangkok, demonstrating the unity of city and countryside. Sampans, motor boats, steam launches, tiny and large, ply them continuously. There are floating houses and shops vending everything from fish to diesel engines. Housewives go out in their own little boats to do their marketing. They move between other boats that are laden with vegetables, fruits, fish and the like. Adjoining the waterways there are wide asphalt roads, more modern and better kept than in the "Venice of the West".

Precarious Position. When the plane settled over the airfield, we flew over some rice-paddies with carabaos lying neck deep in the mud; a few seconds later the plane rolled over wide concrete runways to a terminal ultra-modern in design and layout. Two cultures join. An English Comet roared away symbolizing the international importance of Bangkok. Fighter planes of the Thai Airforce were warming up for a routine flight over endangered

frontiers. Thailand the most peaceful land is actually in the middle of the world's most explosive area. To the north is Red China whose intentions are doubtful. To the east is Communist controlled Northern Vietnam. Several times Ho Chi Minh's Red forces drove to the very borders of Thailand, threatening invasion. To the west, Thailand's borders have frequently been violated by hit and run Communist guerillas from Burma. Similarly, to the south, Malayan Red terrorist bands, fleeing from the British, have been infiltrating Thailand. Finally, of the country's twenty million population more than three million are Chinese. These Chinese are by no means pro-Communist today. But if Communist China continues its "victorious march", some of the local Chinese in Thailand may be persuaded to cast their lot with the Reds. Thailand is fully alerted to the Communist menace. The government has rounded up the few native Reds inside the country. The borders have been sealed tight to curb Communist infiltration. Thailand's armed forces are rapidly being built up. Just as our plane came to a full stop three Thailand Airforce planes took off for a routine check of her borders.

Climate. When the door of the air-conditioned plane opened, hot, moist air entered, a sure sign that we were in the tropics. There are three seasons in Thailand, one cool, from November to February, one hot, from March to May, another rainy, from June to October. Temperatures often rise to 100 degrees during the hot season, and drop as low as 40 degrees in the cool season.

In the cool, well ventilated dining room of the air terminal one soon felt comfortable. An excellent American style breakfast was served. It is said that all foreign delicacies have been assimilated into the Thai cook book. The Thai are fond of eating out. Three or four days of the week middle class families will have their meals at home and for the rest of the week they give free rein to the gastronomical urge for Chinese, European or Malayan dishes.

The Thai are a healthy, contented, smiling people, graceful and charming in their movements. But above all they are a highly cultured people, who make education the main tool for further advance and progress.

The few remarks about the Thai people, the land and economy have shown that there is a sound economic basis for their culture and education. Education, always highly valued, has found its greatest impetus in the countless monasteries all over the country. Now, with government help, it has developed into a promising tool of further cultural and economic progress. A short look at Thailand's educational system is of interest.

In the olden days people were educated in the Buddhist temples, scattered all over the country. Buddhist monks served in the capacity of teachers. Every Buddhist monk had an attendant to serve him; this attendant received guidance in the ethics of his religion as well as suitable instruction in reading and writing, and were frequently ordained as religious novices. It was, and still is, the Thai custom for boys on reaching the full age of 20 years to enter the priesthood for a period of at least three months, or for longer periods according to their inclinations. In this way the priests became teachers and the temples places of learning.

The characteristic of the old educational system consisted in individual instruction, religious orientation in giving the necessary skills in reading and writing. There were no organized schools in the modern sense, no classes collectively taught, but each priest taught his own followers individually in his cell.

The modern system of education was started in 1871 under king Chulalongkorn who opened the first government school. This school was founded for the purpose of giving instruction in the Thai language, arithmetic, and Civil Service methods to the sons and relatives of high government officials. The king's goal was to spread educa-

tion beyond the palace walls to the provincial cities, to have schools available to the majority of the people rather than reserved for the privileged class. In 1887 the king issued a royal edict establishing a Department of Education whose work was the establishment of a national system of education. At the end of his long reign, 40 years, education had a firm footing and the popular enthusiasm for education extended even to the women who had hitherto led a very secluded life in the home. His son, King Vjiravudh continued the enlightened policy of his father. He founded the first university in memory of his royal father. He also started the Boy Scout Movement in Thailand. The most important thing that happened during this period was the decision of the government to conduct the education of Thailand on the horizontal rather than the vertical line, that is, to aim at giving primary education to the mass of the people instead of providing a high standard of education from the primary to the university class, but on a less widespread scale. With this decision, King Vajiravudh promulgated the Primary Education Act of 1921 which required all children of over seven years to attend school until they were fourteen unless they had finished the primary course before that age.

Modern Education, 1937. The system of education as it exists today in Thailand dates back to 1937 when a program of national education was instituted. This is a modification of the older system, but more extensive in its scope, and may be considered under the following headings; 1) Pre-primary education; 2) Primary education 3) Secondary education; 4) Teacher's training; 5) Vocational education; 6) Professional education.

Pre-primary education. From about the third year of age to the age of about seven, children attend schools set up by private enterprises all over the country. The kindergarten materials are provided by a government workshop. Teachers are specially trained in a training school for kinder-

garten attached to the Government Model Kindergarten in Bangkok.

Primary Education. Primary education is compulsory. All children under Thai jurisdiction, of whatever nationality or religion, between seven to fourteen years of age must attend school until they pass the fourth grade of the Primary School. This stage of education is provided by a system of local schools run by Provincial Administrative Bodies at the expense of the government where children are given education free of charge, or by private schools where, of course, fees are collected.

The subjects taught in primary schools are: Morality, Civics, Thai, Arithmetic, Geography, History, Nature Study, Health Education, Drawing, Singing, Handwork, Physical Education, Scouting and Junior Red Cross Work.

In 1948 there were 2,081,414 pupils (948,124 boys, 1,133,290 girls), attending 18,670 local schools, staffed by 62,028 teachers (50,523 men, and 11,505 women).

Secondary education. The primary age ends or should end at 11. All teaching beyond that age is post-primary or secondary in character. Secondary education, which is not compulsory, embraces all education lower than that of university rank and higher than that given in the primary schools. The instruction in secondary schools is general and does not include technical instruction or vocational training. The course spreads over eight school years, and is divided into three stages:

- a. The First Stage consists of three years
- b. The Final Stage consists of another three years
- c. The Preparatory College consists of yet another two years.

The Secondary Schools provide education in general subjects: Thai, English, History, Geography, Mathematics, Science, Civics and Morality, Arts

(Drawing and Handicrafts for boys, Drawing with Elementary Domestic Science for girls) and Physical Education. In the Preparatory College Stage, however, the course branches off somewhat and students do an intensive course on the arts or science in view of their future studies at the university.

In 1948 there were 156,655 pupils (103,888 boys, 52,767 girls) in 700 secondary schools, with 7,457 teachers (4,030 men, 3,427 women).

Teachers' Training. There is a great demand for teachers in all types of schools. Of all primary school teachers less than 20 percent have passed through any teachers' training course at all. To cope with this major problem, measures have been taken to provide a sufficient number of trained teachers in the least possible time. There are two types of teachers' training institutions, namely Elementary Teachers' Training Schools and Higher Teachers' Training Colleges.

a) The Elementary Teachers' Training Schools provide the three following courses:

1. Local Certificate Teachers' Training Course, comprising three years of study for those who have completed their primary education.
2. Provincial Certificate Teachers' Training Course, comprising two years of study for those who have completed the Local Certificate Teachers' Training Course or have finished the first three years of secondary education.
3. Primary Teachers' Training Course, comprising one year of study for those who have completed the Provincial Certificate Teachers' Training Course or have completed their secondary education.

b) The Higher Teachers' Training Colleges are all at present in the city of Bangkok where pupils are sent from all parts of the country to study. In

this type of college there are provided two courses of teachers' training:

1. Post-primary Teachers' Training Course, comprising three years of study for those who have completed their secondary education.
2. Secondary Teachers' Training Course, comprising two years of study for those who have completed the Post-Primary Teachers' Training Course.

In 1949 there were 4,113 students in the five Teachers' Training Institutes, 1,704 women and 2,409 men. The proportion of Buddhist priests as teachers is gradually diminishing, although the temples still retain their place as centers of instruction. The help of the priests is enlisted as managers or governors of the temple schools.

Vocational education. Vocational education is divided into three grades of proficiency:

a) The Elementary Grade which is generally a two years' course and meant to be a direct means of livelihood for the school population after the primary school years.

b) The Intermediate Grade, generally a three year course, intended for those who have finished the First Stage of the Secondary School Course.

c) The Higher Grade, also a three year course, intended for those who have already completed the Final Stage of the Secondary School course.

There are now 174 government vocational schools providing for the education of 11,246 children.

Professional Education. Professional education is provided by 4 chartered universities in Bangkok. There are many other professional colleges run by various authorities, for example: The School of Forestry, under the Forestry Department; The School of Administration under the Department of Interior; The Military College, Naval College, Police School and The

Aeronautical School under the Ministry of Defense.

School Administration. The Ministry of Education which looks after educational affairs of the country, is divided into departments with the following duties:

Office of the Under-Secretary: Administration, Inspection, Adult Education.

Department of General Education: Primary and Secondary schools, Private Schools, Teachers' Training, Textbooks.

Department of Vocational Education: Vocational Schools.

Department of Physical Education: National Stadium, School of Sports, Physical Education, Boy Scouts, Junior Red Cross.

Department for Ecclesiastical Affairs: Religious Affairs, Temples, Religious Education.

Examinations. The Ministry of Education supervises and controls the following examinations:

The Final Primary School Certificate Examination.

The Final Secondary School Certificate Examination.

The Preparatory College Certificate Examination.

The Teachers Certificate Examination.

The Final Examinations for every vocational school course.

Finance. Education always received a substantial appropriation in the National Budget. The highest appropriation before the war over 11% of the National Budget. During the war it sank to less than 4%, but in the year 1948 it rose to over 15% which was higher than that of any other ministry.

Scholarships. The Thai Government has quite an extensive program for scholarships. The statistics for the more important scholarships for the year 1950 are given:

For secondary education: 1080 scholarships at TICALS 600 a year (Tical: the former coin unit in Siam, replaced in 1928 by the baht).

For teacher training: 3266 scholarships which provide free board, since all teachers' training schools are boarding schools.

For vocational education: 8290 scholarships which vary in value up to TICALS 800 a year.

For University Education: 170 scholarships at TICALS 1,500 a year. The following scholarships granted to outstanding students or teachers for further study abroad, were given:

47 Scholarships to England at T 550 a year

57 Scholarships to the USA at T 2,400 a year

3 Scholarships to France at T 475 a year

The students who receive scholarships for study abroad must serve in the Ministry of Education after graduation.

Support of private education. The Thai government has extended its subsidies to practically all private schools including some Chinese schools. Since the end of World War II the subsidies to private schools have steadily risen:

1945, Ticals	318,116
1948, Ticals	8,388,000
1950, Ticals	13,895,624

A pilot project in Fundamental Education, 1951. Education in Thailand may take a new turn when the emphasis on Fundamental Education inaugurated by the UNESCO gains momentum. UNESCO understands fundamental education as "the phase of education that aims to help people, both children and adults, who have not had sufficient schooling, to live fuller and happier lives in adjustment with their changing environment; to recognize their rights and duties as members of society as well as individuals; and to participate more effectively in the economic and social

development of their own communities." UNESCO considers fundamental education to be an emergency solution designed to help masses of illiterate adults and children in countries whose educational facilities have been inadequate.

At the sixth session of UNESCO General Conference in Paris in 1951, where a plan to establish a world network of fundamental education centers was approved, the principal Delegate of Thailand expressed a desire that his country be considered as a possible center for the Far Eastern Region.

With cooperation of UNESCO and the Thai government the preparatory arrangements were made in December 1952. The center was to be established within the extensive compound of the Ubol Teacher Training School. The purpose of this center was to train fundamental education specialists along the line that UNESCO has set up. The following areas of work were emphasized:

1. Health — community and personal health, hygiene and sanitation.
2. Rural Economy — Agriculture, Fisheries, Cottage Industries, and Cooperatives.
3. Literacy.
4. Social Education — community responsibilities, recreation, and use of leisure time.
5. Primary Education.

Thailand here followed an educational trend which can be observed in all nations of South-East Asia. The Community School in the Philippines and the Basic School in India have the same objectives as "fundamental education" in Thailand.

Conclusion: Thailand, the rice-bowl of South-East Asia, has a charm which captivates all visitors. Her wealth, her culture, her graceful, handsome people demonstrate the fact that Thailand has been "THE LAND OF THE FREE" in South-East Asia. It never was under

colonial rule. As their homeland grew in size and wealth, the Thais were compelled to fight a long series of bloody wars to resist conquest by neighboring countries of Asia.

In modern times -- notably during the rivalries of 19th century colonialism -- the kings of Siam developed the art of diplomacy to a fine point. While England, France and Holland were swallowing Thailand's neighbors, Thailand miraculously managed to remain free of foreign rule. It was all done by cleverly balancing one imperialist power against another--France against England, or Holland against either. The rulers of Siam were shrewd statesmen.

A bloodless revolution in 1932

changed the ancient kingdom from an absolute monarchy to a constitutional monarchy, with representative government and universal suffrage. Under the constitution of 1932 there was a one-house parliament of 246 members. Half of the members were elected, and half nominated by the king. The government is administered by the premier and his cabinet, who are responsible to the parliament.

Thailand is like a green smaragd in a red Communist setting. It is an oasis of wealth, happiness and health, freedom and culture. Founded on a sound basis of national economy, religious culture, and education for freedom it is hoped that Thailand in the future will remain the "LAND OF THE FREE".

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If one is honest and a communist, he is not intelligent. If one is intelligent and a communist, he is not honest. If one is intelligent and honest, he cannot be a communist.

(L'Osservatore Romano, 11/20/56)

Vietnamese Marriages

— Vincent Hoàng Tam —

AS in many other Far Eastern countries, Buddhism has played a considerable part in the religious and social life of the Vietnamese people. However, though Buddhism was the official State religion it did not possess a dominating influence over the entire population. Experts who have studied the question give as the principal religion of Vietnam, Ancestor Worship.

Fr. Cadiere, who has devoted a lifetime to research into Vietnamese religion, writes: "The average Vietnamese is deeply religious. I mean he puts religion into his daily life, believing that supernatural beings are always with him and govern him, and that his happiness depends very much on their intervention. And, since the family is one of the most firmly established institutions of Vietnamese civilization, it is only natural that religion is closely coupled with family life in its various manifestations." (*Croyances et pratiques des Annamites*; pp 33-34)

The family is the strongest, the most important element of Vietnamese society; the entire people believe and act on that. In the Vietnamese language there are two words conveying the idea of family, one in the strict sense, the other in the broader sense. The word: NHA (home), similar to the Chinese "chia" (家), designates a house roof with father, mother and children residing thereunder. But, to the Vietnamese, the family extends beyond father, mother and children. Similar to the Chinese "chu" (族), the Vietnamese "tộc" covers all the descendants, whether alive or dead, of a common forefather, in other words, the clan. To a Vietnamese it is a fundamental religious belief that deceased

ancestors watch over and assist their descendants.

The Vietnam family is like to a great shrine before the door of which its members pass their lives. Eventually, at death, they will pass through the door into the shrine itself. Death will not cut them off from the family. Rather it will make the bonds all the closer, all the firmer, render them everlasting. This concept permeates the Vietnamese marriage, imparting to it a special dignity, an outstanding nobility.

General Features. We shall now consider how religion consecrates the union between man and woman to create a family.

Since the purpose of marriage is but the continuation of the great family it is of concern not only to the young couple about to be married but also to the entire family or clan. The choice of a consort is not up to the individual, the parents, in cooperation with all the relatives, take care of that. Since the new family will produce the new generation, ensuring the continuity of ancestor worship, it has a bearing on the happiness of the entire clan, hence no one can possibly be indifferent. In Vietnam marriage could never be taken lightly. Marriage, therefore, is not a mere material agreement. It is a sacred accord, a religious duty to the entire clan. This idea, firmly imbedded in Vietnamese religion, raises marriage to a higher plane, but it can and does produce abuses, such as "womb betrothal" and "child betrothal". Womb betrothal, (phuc hôn) is unborn children promised in marriage. Child betrothal (tao hôn) refers to engagement while still children.

All this is a natural outgrowth of the Vietnamese sense of responsibility to ancestors. The Vietnamese wholeheartedly subscribes to the dictum of Mencius: "there are three grades of impiety, the greatest of which is not to beget children". To the Vietnamese, accord between husband and wife is of secondary importance; what really matters is the accord between their respective families. This is of such overriding importance that it submerges all differences that may crop up between husband and wife, compelling them to remain together. Marriage is carried out as an act of family religion, the basis of assuring the perpetuity of ancestor worship.

A consideration of some of the ceremonies connected with marriage clearly shows the part played by religion. In the first century of the Christian era, a Chinese governor, Nham Diem, introduced many complicated ceremonies derived from Chinese rites. These were later reduced to three main ceremonies:

- (a) Engagement, or agreement to marriage (le dinh-than)
- (b) Betrothal, or offering of presents (le nap-chung)
- (c) The Wedding, or welcome of the wife (le tan-nghinh)

Agreement to Marriage. The bridegroom's parents, having sought out a girl of a suitable intellectual or material standard, take counsel with the entire 'toc', (great family), then decide to arrange the alliance. But, before anything else is done "they address a ritual information in the shrine of the ancestors, then go to the girl's house with the gifts of 'asking name ceremony'" (Code Hong Duc 1470-1497). The girl's father, or the head of the family, welcomes them with polite formalities, then placing the gifts on the Altar of Ancestors, he informs them of the proposed marriage, with stipulated prostrations. Once this has been done, a lively discussion begins, with the intermediary, usually a woman, doing most of the talking. The name of the girl, the exact moment of her birth, that is, the year, month, date and hour of her birth are asked for, "the asking name cere-

mony" (le hoi). It should not be overlooked that the part of the ancestors is the most important; they are invited to preside over the proceedings as though nothing would be valid without their assisance.

Betrothal. Once the girl's name and age is obtained this information is taken to a soothsayer. It is his place to discover whether the names and age of the boy and girl show that they are harmonious, whether the marriage would bring good or bad fortune to the two families. Should the answer be propitious, the intermediary, together with the parents of the boy, sometimes even accompanied by the boy himself, brings presents to the home of the girl asking for her hand. The customary presents are: a roast pig, glutinous rice, wine, betel nuts, tea and a great variety of cakes. On arrival at the home of the girl the presents are offered on the altar of the ancestors, the fathers of both boy and girl officiating at this. Once this has been done the tea, betel nuts and cakes are wrapped in red paper and sent to relatives and friends to inform them of the girl's betrothal.

The time interval between betrothal and marriage is sometimes determined by circumstances. For example, should it happen that the father or grandfather of the girl dies the marriage would take place immediately as marriage is forbidden during the time of mourning, three years for a great mourning, one for half mourning.

The Wedding. Now comes the most important ceremony of all, the wedding. Having chosen a favorable day and hour, the intermediary, on behalf of the boy's parents, asks of the girl's family what they expect to receive for the wedding. Generally, there is demanded a large sum of money, a dowry for the future wife, and some gifts for relatives.

On the agreed day, the head of the boy's family gives the ritual information before the ancestral shrine, then, giving the boy a cup of wine which he drinks, the family head tells him: "Go and get your consort, in order to take charge of my eminent business.

Try to behave properly and observe the natural duties." To this the boy replies: "Yes; I am only afraid of being unable, but I dare not forget your orders."

When the propitious hour has come, 'the yellow way hour' (gio hoang dao), the boy, accompanied by all the relatives, starts for the home of the girl. At the head of the procession walk two old men, men who have begotten many children. These two, dressed in broad-sleeved blue gowns, carry the precious presents, one the box containing the wedding betel and bridal gown, the other an incense burner. Sometimes, at more solemn weddings, there are two young boys carrying a couple of geese in their arms while another pair of boys carry lanterns. The geese symbolize family stability and the lanterns are a reminder that in ancient times weddings were always in the evening.

Ceremonies. Approaching the girl's home the groom's group is halted by a colored ribbon stretched across the road. Amid the setting off of fire-crackers and wishing of good fortune, money must be paid over to be allowed to pass the ribbon. On arrival at the home of the bride various ceremonies are performed. The groom, accompanied by those managing the wedding, enters the house and makes ritual prostrations before the ancestral altar. Then comes the 'ceremonies of the red thread', based on the Vietnamese tradition that earthly marriages are presided over by "Guyet Lao" (Old Man In The Moon) who unites young people with red thread, making them prolific and happy. The ceremony brings the bride and groom to an altar in the courtyard upon which they offer red glutinous rice (xoi gac), a chicken, one hundred betel quids and three cups of wine. The ritual having been completed, the groom drinks half the wine in a cup then gives the other half to the bride to be drunk by her. This ritual wine drinking makes them man and wife.

The next step is for the newly married couple to prostrate themselves before the seated parents of the bride

while listening to their sage advice and good wishes. Following this there is the wedding banquet shared by both families, their relatives and friends. At the end of the banquet one of the groom's wedding stewards requests that the bride be allowed to join her husband. Thereupon the groom's relatives form into procession returning to the groom's house in the same order as they came. The two old men leading the procession carry lighted incense sticks and a box of betel. On arrival at the groom's home, the bridal couple first make their prostrations before the Altar of Ancestors, then before the groom's parents and finally before the grandparents.

In the evening of the wedding day the newly married couple share a betel quid and a cup of wine as a symbol of everlasting understanding and union. Three days later the two of them make a ceremonial visit to the bride's home, "the returning festival" (le lai mat). Once again they prostrate themselves in the Shrine of Ancestors and visit with all the bride's relatives to tighten the bonds of relationship. From henceforth the bride belongs absolutely to the husband's family, according to the Vietnamese saying: "A girl is the daughter of another; only the bride will be one's own daughter."

Catholic Marriages. In Vietnam Catholic marriages there is a remarkable blending of the old traditions and the Gospel spirit. The Vietnam Catholics, like to the rest of the population, follow traditional observances but are careful to omit anything superstitious, retaining that which is non-religious. The religious aspect of marriage is taken care of according to Canon Law, the marriage being held in the parochial church. The Church in Vietnam has fully implemented the words of His Holiness Pius XII in the Encyclical "Summi Pontificatus". In that Encyclical the Holy Father pointed out that Christ's Church, faithful to her duty of forming all nations, has neither interfered with nor abrogated lawful ancient customs, rather she has always sought to purify and sanctify such customs in a spirit of understanding.

Communistes et Missionnaires chez les Mongols de la Mongolie Intérieure

— par J.L. Van Hecken, C.I.C.M. —
(suite)

2.—*Soviétisation des Mongols de la Mongolie Intérieure (1949-1954).*

I.—*Le gouvernement mongol adapté au système communiste.*

A.—*Le gouvernement autonome central.*

UNE fois maîtres de la Chine du nord, les communistes, sans perdre une minute, déployèrent une grande activité à "soviétiser" les Mongo's de la M.I. Dans ce pays, comme ailleurs, profiter habilement des situations et des aspirations du peuple fut le "leitmotiv" de leur politique. Or, les communistes connaissaient parfaitement les aspirations des Mongols à l'autonomie. Quoique leur vrai but fût de soumettre ce peuple à leur domination absolue, ils réussirent par une propagande insidieuse à faire croire aux Mongols que ces aspirations allaient bientôt être satisfaites.

Déjà en mai 1947, les communistes chinois avaient déclaré région autonome de la M.I. la partie de la Mandchourie qui est habitée par les Mongo's de la Confédération de Djirim et qui était tombée sous leur domination avec l'aide des Russes. Un gouvernement avait été installé à Ulân Khotô, Wang-ye-miao en chinois, et intitulé: "Ober Mongghul un k'ümün arad un öber eyen djasahu djasagh" (gouvernement autonome de la M.I.). Le chef de ce gouvernement était un Mongol de la tribu des Tümed, dans la province de Suï-yüan; il s'appelait Fulinggha, mais avait pris à Moscou le nom de "Ulânfu", Yün-tzû en chinois.

Aussitôt que la ville de Pékin fut tombée aux mains des rouges, le 1er février 1949, le gouvernement autonome de la M.I. y accourut et s'installa dans un grand bâtiment (1) du Chiao-tao-k'ou ta-chiaï, en face du Ta-fo-ssü. Un jour que nous visitâmes ses bureaux, nous étions reçu par des Mongols de la Mandchourie et par un Russe qui parlait couramment le mongol.

Mais Pékin ne fut qu'un siège provisoire. En 1950, le gouvernement mongol fut transporté à Kalgan, où depuis 1949 l'Agence des nouvelles de Mongolie (Mongghul un edür ün sonin u horiya) éditait une revue mongole intitulée: "Ober Mongghul un kümün arad un djasagh

un dolughan karak un sedkül" (Revue hebdomadaire du gouvernement populaire de la M.I.). Cette revue devint l'organe de propagande du gouvernement et prit à tâche de répandre les idées communistes parmi le peuple mongol. Elle prêchait habilement les principes marxistes et en faisait l'application au peuple mongol d'une façon pratique. D'après ses articles, la société communiste était le remède idéal, enfin découvert, à tous les maux de la société et aux souffrances du peuple. Dans chaque numéro, une anecdote ridiculisait les superstitions des Mongo's et leurs coutumes "féodales"! Elle incita les Mongo's de la M.I. à la transcription de leur langue dans le nouvel alphabet mongol, qui correspond à l'alphabet cyrillique, avec addition des lettres Y (=ü prononcez comme le u allemand) et — (=ö, prononcez comme le ö allemand), et qui avait été introduit en M.E. en 1941 (2).

Enfin, en 1952, le gouvernement autonome des Mongols de la M.I. se fixa définitivement dans la ville de Kui-Sui, qui était la patrie d'Ulânfu et était située plus au centre de la M.I. N'ayant point de bâtiments ni d'argent pour en construire, Ulânfu s'empara tout simplement des belles constructions du grand séminaire de philosophie, fondé par les missionnaires de Scheut. Kui-Sui ou Kōkō hoto (3) devint ainsi le centre communiste, le petit Moscou mongol, qui a entrepris de soviétiser les Mongo's de la M.I.

B.—*Les gouvernements confédéraux.*

Le gouvernement autonome central de Kōkō hoto exerça son autorité par des gouvernements confédéraux ou mēng-chēng-fu. Ces gouvernements ont pris la place du "yamen du Da" de la dynastie des Ch'ing et du Mēng-Tsang-yüan du gouvernement nationaliste. Chaque Confédération en effet reçut un gouvernement confédéral communiste. Celui de la Confédération d'Ulân Tchab fut établi à Paotow; celui de Shilingol, à Waggin ordu, dans la Bannière Sunid; celui des Chahar, dans la ville de Dolon hoor; celui des Ordos, appelé I-mēng-jen-min-chēng-fu (Ordus un kümün arad un djasagh) fut d'abord érigé en 1949 dans la Bannière Djasak et puis déménagé à Tung-shēng, ville chinoise de la Bannière Wang;

celui des Alashan, à Ting-yüan-ying et celui des Torgud de la province de Ning-hsia, à Edzingol.

Les principaux éléments communistes des différentes Bannières furent convoqués vers ces centres. La Bannière Otok, par exemple, envoya Bayin Dordji, Haldjan, Shaghdur Sering, qui avec d'autres entrèrent dans le gouvernement confédéral du pays des Ordos. Ces communistes mongols n'avaient cependant aucune autorité réelle: celle-ci resta entièrement aux mains des Chinois. Mais ils devaient servir d'intermédiaires entre ce gouvernement et celui de leur Bannière et faire fonction de traducteurs des ordonnances gouvernementales écrites en chinois et, par conséquent, incompréhensibles aux Mongols.

A la tête de chaque gouvernement confédéral fut placé un Mongol, appelé mêng-chang, assisté d'un fu-mêng-chang chinois. Bayin Dordji fut ainsi nommé chef de la Confédération des Ordos.

C.—Le gouvernement des Bannières.

Par l'abolition de l'autorité des princes descendants de Gengis-khan, les communistes introduisirent un grand changement dans le gouvernement des Mongols. Sous les régimes précédents, seuls les descendants de Gengis-khan ou taidji (nobles) avaient droit à l'autorité de chef de la Bannière. Sous le gouvernement communiste, de nouveaux chefs des Bannières furent directement nommés par les gouvernements confédéraux et choisis indifféremment soit parmi les nobles soit parmi les serfs. Ainsi, dans la Confédération des Ordos, le nouveau chef de la Bannière Otok fut Bayin Dordji, un noble, mais celui de la Bannière Uüshin un serf, nommé Wang. En 1952, celui-ci fut remplacé par un autre serf, un certain Môngke Otshir, de Yeke ts'aidam. Les agents qui assistent ces chefs sont des Mongols pris dans la même Bannière ou dans d'autres, de préférence des Mongols des Bannières de la Mandchourie. Aux chefs des Bannières est accordé le même rang de dignité qu'aux sous-préfets de la Chine proprement dite.

D.—L'administration des Cantons.

Les communistes abolirent aussi le système administratif mandchou des "hariya" et des "sumu" (4) et kuomintang des "lienpao" et des "paochia" (5) et divisèrent les Bannières en plusieurs cantons qu'ils appelèrent "ch'ü". Auparavant les sujets des "hariya" et des "sumu" pouvaient librement s'établir n'importe où dans la Bannière et même en sortir tout en restant sujets du même "hariya". Sous le régime communiste chinois, les chefs des cantons n'exercent leur pouvoir que dans les limites de leur canton, tant sur les Chinois immigrants que sur les Mongols, les habitants primitifs (6). Le chef du canton ou "ch'ü-chang" est un Mongol, assisté d'un sous-chef communiste chinois. Le gouvernement cantonal a droit à quelques gendarmes, dont la charge principale est de protéger les agents chinois contre les "réactionnaires"!

E.—Administration communale.

Certains cantons en Mongolie ont une longueur de 60 à 100 Km. et autant de largeur. Tous les voyages doivent se faire à pied ou à cheval. Afin de ne laisser échapper aucune famille à l'emprise de leur autorité, les communistes divisèrent les cantons en communes ou "hsiang" et abolirent par cette nouvelle institution les "sumu" et leurs subdivisions. Le chef de la commune est nommé par le gouvernement de la Bannière: un Mongol pour les communes mongoles et un Chinois pour les communes chinoises. Les chefs de la commune sont assistés par cinq ou six conseillers appelés jen-min-tai-piao, représentants du peuple et choisis par celui-ci selon les indications des agents rouges.

F.—Les agents rouges mongols.

Une telle organisation bureaucratique du pouvoir requiert un grand nombre d'agents formés au nouveau système et à la nouvelle idéologie. Comme cette idéologie est principalement propagée par des Chinois et des Russes et que l'administration se fait complètement en chinois, peu de Mongols sont préparés à servir la cause de ce régime sino-soviétique. Pour ce motif, ce sont presque exclusivement des Chinois qui administrent réellement les Mongols de la M.I. Mais ils se cachent derrière des indigènes qui occupent des positions en vue, quoique purement décoratives.

Les agents mongols devenus chefs de commune ou de canton sont suffisamment instruits, s'ils peuvent lire et écrire en mongol, tandis que le chinois est indispensable aux chefs des Bannières et des Confédérations.

Le nombre de Mongols lettrés est peu considérable. Dans la Confédération des Ordos, le plus grand nombre de gens instruits se trouve parmi les chrétiens, grâce à l'école moderne de la mission catholique de Boro Balghasu. Mais les chrétiens en général détestaient les communistes et n'acceptaient le rôle d'agent que de mauvais gré. Le gouvernement communiste fonda donc des centres d'entraînement pour former les futurs agents mongols, soit dans les Confédérations elles-mêmes soit à Kui-Sui ou à Pékin. Les futurs agents des bureaux administratifs inférieurs furent envoyés à l'école des "kan-pu" (agent) à Paotow et à celle de Tung-shêng-hsien. Les jeunes Mongols, qui ne connaissaient pas l'écriture chinoise, furent réunis dans une école spéciale à Hsin-ch'eng, dans la Bannière Dalad. Après une courte formation de trois à six mois, ces agents furent envoyés dans les différentes Bannières et tribus sans tenir compte de leur origine. Un jeune mongol chrétien de la Bannière Otok, par exemple, devint agent communiste dans la ville de Ting-yüan-ying de la tribu des Alashan. Cette innovation aussi à beaucoup étonné les Mongols de la M.I. Car, avant le régime communiste, chaque prince recrutait ses fonctionnaires dans sa propre Bannière (7).

II.—La politique communiste en Mongolie Intérieure.

A.—Tâtonnements.

Après la conquête de la Chine en 1949, les communistes y ont inauguré un régime de terreur et de persécution sanglante. Leurs attaques se dirigèrent d'abord contre tous les agents du kuomintang qui n'avaient pas quitté le pays à l'approche des rouges, ensuite contre les membres d'une société secrète appelée I-kuan-tao et enfin contre les débris de l'armée nationaliste qui s'étaient rendus ou qui continuaient, après le 1er octobre 1949, à soutenir une opposition armée contre une force mille fois supérieure. Des dizaines de milliers de Chinois furent jetés en prison et fusillés en public. Une grande terreur s'empara du peuple chinois. Le récit des horreurs dont il fut témoin pendant les années 1950-1952 suffirait à remplir des volumes.

Chez les Mongols de la M.I., les communistes suivirent, comme à l'égard des Musulmans chinois, une politique d'abord hésitante (8) et en apparence toute opposée à celle suivie chez les Chinois. Les agents nationalistes mongols, arrêtés un moment en 1949, furent renvoyés chez eux ou incorporés dans l'administration communiste. La secte I-kuan-tao, qui s'était répandue après la guerre sino-japonaise dans toute la Mongolie et y comptait beaucoup d'adeptes, ne fut point molestée au commencement. Cependant les Mongols, apprenant les cruautés commises à l'égard des membres chinois de cette secte, cachèrent autant que possible leur sympathie pour elle. Certains officiers des forces mongoles, qui avaient résisté jusqu'à la fin à l'invasion rouge, furent privés de leur rang et renvoyés dans leur famille; d'autres ne furent point molestés et purent rester avec leurs soldats dans leurs anciens quartiers. C'est ainsi qu'au pays des Ordos, à côté des armées mongoles communistes, qui dans la Bannière Otok occupaient le quartier d'Aral et dans Uüshin celui du Tshireg ün horiya, les troupes anti-communistes d'Otok sous le commandement de Môngke purent stationner à Narin noor et celles d'Uüshin, sous le commandement de Radna Banzer, à Tabtshag.

B.—Congrès à Ning-hsia.

Afin de tracer plus clairement la ligne de conduite à adopter dans la "soviétisation" des peuples non-chinois de la Chine, les chefs communistes convoquèrent en juillet 1950 un grand congrès à Ning-hsia auquel, outre un nombre considérable de communistes chinois, des délégués des contrées musulmanes, des Mongols des tribus Alashan, T'ougud et Ordos étaient invités. Les discours dans les comités sino-mongoles furent prononcés en mongol ou, s'ils l'étaient en chinois, immédiatement traduits en mongol.

La politique de façade, qui fut adoptée par les communistes dans ce congrès, fut un régime de faveur à l'égard des minorités raciales

exprimé par le slogan: "pao-hu shao-shu min-tsu" (protéger les minorités raciales). "Jusqu'ici, crièrent les orateurs, vous avez été opprimés. A partir d'aujourd'hui vous marcherez vers un avenir brillant et heureux, sous l'influence bienfaisante du communisme." Cependant les agents communistes chinois ne parvinrent pas à gagner le coeur des Mongoïs présents. Un des princes présents nous confia que ce congrès ne suscita finalement chez les Mongols que de la défiance et du désespoir. Ils soupçonnèrent que la conduite réelle des communistes ne répondrait pas à leurs paroles.

C.—La révolte des Mongoïs-Ordos.

Le cri de "Protéger les minorités raciales" à la bouche, mais des directives sévères contre les soi-disant antirévolutionnaires en poche, les agents rouges retournèrent, après ce fameux congrès, vers leurs bureaux d'administration des Confédérations et des Bannières. Bientôt les Mongoïs subirent les effets des mesures oppressives clandestines prises par les communistes (9). Un mécontentement se manifesta parmi la population mongole. Des chansons anticomunistes (10) résonnaient dans les dunes de sables. Par-ci par-là un agent mongol ou chinois était massacré mystérieusement. Enfin, en mars 1951, les armées mongoles anti-communistes d'Otok et d'Uüshin proclamèrent la résistance ouverte à la tyrannie des communistes et attaquèrent les agents armés et les gardes. Mais les armées du gouvernement communiste firent aussitôt irruption dans tout le pays des Ordos (11). Chaque tente et chaque maison des Mongoïs fut occupée par quelques soldats rouges. Tout voyageur dans le désert fut arrêté et examiné. Au moindre soupçon, le voyageur était fusillé sans procès!

D.—Soviétisation intense.

L'extinction de cette révolte fut le signal d'une soviétisation intense.

1) La fin des princes.

La première mesure de soviétisation fut prise contre les princes mongoles: Yandzen Djab, prince d'Otok, qui habitait en ce moment à Ning-hsia, fut ramené dans son palais en Otok. Son peuple fut convoqué et le prince, agenouillé sur le sol pendant le jugement populaire, fut condamné à mort. Les communistes forcèrent ses propres sujets à le tuer à coups de bâton. Tali-tchaya, prince des Alashan, fut emprisonné à Lan-chou, capitale du Kansu, en juin 1951. Le prince d'Uüshin s'enfuit; on n'a plus rien su de lui. Le prince de Dalad, après avoir perdu son autorité, reçut un poste d'officier de l'armée mongole sans autorité réelle (12). Telle fut la triste fin des descendants du grand Gengis-khan.

2) La fin des Mongoïs influents.

La seconde catégorie de Mongoïs condamnés à disparaître était celle des hommes qui, influents dans leurs milieux, étaient restés loyaux au gouvernement nationaliste jusqu'à sa défaite.

Les communistes les arrêterent les uns après les autres et les conduisirent vers la prison du gouvernement fédéral. Certains furent fusillés après un court jugement; d'autres moururent de maladie (?) ou de misère en prison: les plus malheureux, amenés à deux doigts de la mort par un long martyre, furent fusillés. Nous en reparlerons dans la seconde partie de cet article. Le nombre de ceux qui furent ainsi supprimés n'est pas connu et ne le sera jamais!

3) *Les purges successives.*

En Chine proprement dite, le gouvernement de Pékin commençait en 1952 ce qu'on appelle "les purges". Les communistes s'imaginaient que, parmi les agents à leur service, certains étaient réellement des espions soit de Chiang Kai-shek soit de Truman!!! D'autres ne leur paraissaient pas assez fervents.....Un grand nombre de Chinois trouva la mort durant ces jours angoissants. La purge des agents fut suivie par celle des commerçants: il y eut d'innombrables suicides. Le peuple mongol souffrit aussi, quoique à un moindre degré, de ces mesures inhumaines.

4) *Fin de la liberté.*

Les Mongols, qui depuis des siècles vivaient dans leurs steppes "livres d'espace et de liberté", furent liés par des restrictions sévères. Dans le cas où ils désiraient quitter leur canton, ils avaient besoin d'une permission écrite, valable pour dix jours ou un mois. Toute contravention à cette mesure causait de grands embarras et était souvent punie sévèrement. A certains moments une permission était requise pour se rendre d'une commune à une autre.

Les communistes dépistèrent de cette façon en Mongolie de nombreux Chinois, qui, par peur des rouges, s'étaient cachés dans le désert mongol. Ces malheureux, une fois découverts, étaient, les mains liés sur le dos, conduits à pied pendant de longues journées à travers les dunes de sables du désert jusqu'à leur commune d'origine pour y être emprisonnés.....et mourir.

E.—*Le culte de Gengis-khan.*

Malgré toutes ces condamnations à mort et ces emprisonnements, les communistes tâchaient néanmoins de gagner encore la sympathie des Mongols en favorisant le culte de Gengis-khan, leur héros national. On sait que, depuis plusieurs siècles, tous les Mongols vénèrent ce grand homme dans les "huit tentes blanches du seigneur", gardées à Edjin Horô, dans la Bannière Wang de la Confédération des Ordos.

Pendant la guerre sino-japonaise, de peur que les Japonais, qui avaient fondé un nouveau sanctuaire de Gengis-khan à Wang-ye-fu en Mandchourie, ne vinssent ravir les précieux restes conservés à Edjin Horô (13), le gouvernement national chinois les avait fait transporter

en 1939 à Hsing-lung-shan, dans Yü-chung-hsien, 10 Km. au sud-est de Lan-chou au Kansu. Au mois d'août 1949, à l'approche des communistes, Ma Pu-fang, gouverneur de la province du Kansu, les envoya à Kumbun, pour les conserver dans le grand temple appelé Tarshi sūme. C'est là qu'ils reposèrent jusqu'en 1954. A ce moment Ulānfu, chef du gouvernement autonome mongol, décida de ramener ces restes à Edjin Horô et d'y bâtir un grand mausolée en l'honneur du héros. En avril 1954, de grandes fêtes furent célébrées à Edjin Horô pendant toute une semaine. Les Mongols de toute la Mongolie Intérieure y étaient accourus. Ulānfu lui-même posa la première pierre en déclarant que "le peuple mongol ne vénère pas Gengis-khan pour son agression condamnée par l'histoire, mais pour son action grandiose d'avoir réuni les tribus mongoles en un seul état" (14).

III—Collectivisation et Economie sociale.

A.—*La réforme agraire.*

La réforme agraire, qui avait été la cause d'une mort souvent cruelle pour des centaines de milliers de paysans chinois, n'avait aucune raison d'être chez les Mongols. Depuis leur origine, ceux-ci avaient toujours vécu dans un collectivisme agraire que les communistes n'avaient pas à changer. Le territoire d'une Bannière était possédé par toute la tribu et administré par le prince. Il y avait cependant quelques exceptions. Parfois le prince accordait un morceau de terrain en propriété privée à l'un de ses sujets. C'est ce qu'ils appelaient "shang-shara". En 1939, le prince de Wang des Ordos distribua à tous ses sujets tout ce qui restait de prairies incultes dans sa Bannière. A part cela il y avait encore les réserves des temples, qu'ils appelaient "djagharig", et les terres vendues à la mission catholique.

Comment les communistes ont-ils appliqué la réforme agraire en Mongolie?

1) *Abolition des propriétés privées.*

Les terres de la mission catholique furent expropriées au profit du canton de Boro Balghasu. Les shang-shara et les djagharig des temples rentrèrent dans les terres de la collectivité. Toutes ces expropriations, comme en Chine proprement dite, furent exécutées sans compensation aucune aux anciens propriétaires. C'est là une des grandes injustices du système communiste.

2) *Défrichement des terres incultes.*

La réforme agraire livra ensuite toutes les terres incultes au labourage. Une propagande intense fut lancée par le gouvernement en faveur du défrichement (k'ai-huang). Toutes les plaines incultes de la Mongolie ainsi que les terres arables des collines déboisées furent destinées à la culture.

Cette mesure peut sembler justifiée par la nécessité de produire et d'enrichir l'Etat, mais elle est contraire aux exigences de la vie pastorale et de la constitution du sol de ce désert. En effet, par la perte des pâturages (beltshiger), les Mongols sont forcés de déménager vers des endroits incultes où leurs troupeaux peuvent encore paître en liberté, mais où l'herbe est fort peu nourrissante. La voie est ainsi ouverte à l'envahissement de la contrée par les colons chinois, ce qui amènera la disparition de la race mongole. De plus, la passion de défricher une terre inculte, qui caractérise le Chinois du nord, finira par détruire tous les pâturages mongo's et les transformera en dunes de sable mouvant qui étouffent toute vie. Le sol sablonneux, avec sa végétation naturelle, a pu résister jusqu'ici à l'érosion du vent des violentes tempêtes du printemps. Mais labouré, il n'offre plus aucune résistance aux violentes bourrasques et se transforme en quelques années en une mer de sable, qui engoutit toute végétation sur son passage.

3) *Collectivisation des travaux et des produits agricoles.*

L'expropriation des terres n'est pas le seul but de la réforme agraire communiste. Celle-ci consiste principalement, après la spoliation des propriétaires fonciers et la distribution des terres, en une collectivisation des travaux et des produits agricoles. Les Mongols, il est vrai, sont des pasteurs et gagnent leur vie par l'élevage du bétail. Mais les communistes les ont forcés à devenir laboureurs. Des groupes de cinq familles doivent défricher et cultiver ensemble un grand terrain. Le produit de cette culture est accaparé par l'Etat qui en rend une partie aux producteurs comme salaire.

En 1952, les premières fermes collectives furent fondées aux Ordos et les communistes promirent de procurer des machines de labour. Car jusqu'ici le labourage se faisait au moyen de l'antique charrue chinoise traînée par des boeufs.

Dans ce pays, où les pluies sont rares et l'irrigation impossible, nous doutons que cette réforme agraire puisse augmenter beaucoup la production agricole. Nous craignons au contraire qu'elle ne détruise les pâturages, la richesse principale du désert mongol!

B.—L'élevage.

L'élevage est la production principale, bien adaptée à cette contrée désertique. Or, si les prairies sont labourées, l'élevage du bétail doit fatalement être supprimé. Car, sans bonnes prairies, point de bétail.

De pair avec la réforme agraire, les communistes prétendent perfectionner le système d'élevage en usage chez les Mongols.

Pour améliorer le bétail, deux moyens sont absolument nécessaires: l'injection de sang

d'une race plus vigoureuse et une provision de pâturages plus gras et plus abondants, ainsi qu'un meilleur fourrage et une nourriture plus forte.

1) *Importation d'une race plus forte.*

En 1949, les communistes s'étaient emparés d'un troupeau de bovidés exotiques, qui appartenait à Yen Hsi-shan, gouverneur du Shansi. Ce troupeau fut conduit chez les Mongols Ordos, où les communistes occupaient les bâtiments de la mission catholique de Boro Balghasu. Ils en firent un ranch collectif. Un Américain, Irwin Engst, et sa femme, Joan Hinton, y furent envoyés par les communistes, afin d'appliquer à ce troupeau les méthodes américaines d'élevage moderne. Ces deux étrangers avaient apporté quelques instruments pour la fécondation artificielle. Ils la pratiquèrent sur les vaches américaines de Yen Hsi-shan. Les communistes décidèrent que cette méthode s'appliquerait également aux vaches des Mongo's. Ordre fut donné à ceux-ci d'amener leurs vaches au ranch collectif. Dans les réunions des communes, les agents expliquaient la théorie de la fécondation artificielle et de l'élevage moderne. Un gros volume édité à Ulân Bâtur, exposant le détail de la technique, fut répandu à bon marché parmi les Mongols pour les mieux instruire. Mais ceux-ci étaient trop soupçonneux à l'égard des Chinois pour écouter avec bienveillance les explications des agents. Peu de vaches furent conduites au ranch de Boro Balghasu. Sans égards pour la situation des Mongols pauvres, les communistes tuèrent alors à coups de fusil tous les taureaux des troupeaux mongols, afin de les forcer à se conformer aux mesures prises.

Dans les grandes plaines, d'autres ranchs collectifs furent fondés: les habitants de ces plaines devaient y assembler leurs troupeaux et y travailler en équipe sous la surveillance des agents. Leur travail y consistait surtout à garder les animaux pendant le jour, à les abreuver ou à préparer les produits de laiterie.

2) *Nécessité de pâturages plus gras.*

C'est ici que les communistes ont manqué leur but: au lieu d'attacher de l'importance à cet élément essentiel de l'amélioration de la race bovine, ils l'ont complètement négligé. Qui plus est, ils ont détruit, comme nous avons dit, les meilleurs pâturages en les livrant à la culture.

Le fourrage et la nourriture aussi font défaut. Le bétail, abandonné dans la steppe, est contraint de chercher une nourriture chiche dans les dunes de sable et les plaines pierreuses sans herbes. Dans ces conditions, même s'il est injecté d'un sang nouveau plus vigoureux, la race ne se perfectionnera pas. Au contraire, la nouvelle race forte importée d'autres pays dégénérera bien vite. C'était déjà le cas pour les boeufs du troupeau exotique du ranch de Boro Balghasu en 1952.

Si les communistes sont sincères dans leur désir d'améliorer les races chevaline et bovine des Mongols, ils doivent prendre d'autres mesures. Au lieu de faire défricher les meilleurs pâturages, ils doivent les protéger et apprendre aux Mongols à augmenter leur rendement par des engrais chimiques, par la culture d'herbes plus nourrissantes et la destruction des mauvaises herbes. Ensuite, comme plusieurs endémies, dont la peste bovine est la plus terrible, détruisent tous les cinq, six ans les deux tiers du cheptel, ils doivent importer des vaccins et des médicaments effectifs qui sauveraient les animaux. La Mongolie est souvent frappée aussi par la sécheresse et la famine et par conséquent beaucoup de bêtes meurent de faim ou sont mangées par la population. Les communistes devraient préparer de grandes quantités de fourrages et de nourriture pour sauver les bêtes en temps de disette. Pour la préparation des produits de laiterie, ils devraient importer des machines et moderniser les méthodes mongoles primitives de préparation du fromage, du beurre, etc. . .

(à suivre)

N O T E S

- (1) Probablement l'ancien Kao-li-kuan.
- (2) Cfr. D.A. Troxel, *Mongolian Vocabulary* (Modern Kalha Language) Departement of the Army. Jan. 1953, p.iii. D'après une information toute récente (1956), l'alphabet cyrillique serait devenu obligatoire pour les Mongols de la M.I. (Décision du Congrès panmongol) (Moscou? 1956).
- (3) On écrit aussi Huhehot.
- (4) Les Bannières mongoles furent divisées en "hariya" par les Mandchous; la Bannière Otok des Ordos avait quinze "hariya" et Uüshin, dix. Les hariya étaient divisés en "sumu". Le nombre de sumu diffère de hariya à hariya.
- (5) "Lien-pao" était une division administrative consistant en un groupe de villages sous l'autorité d'un "lien-pao-chu-jen". Le "pao-chia" était un nombre déterminé de familles vivant dans un ou deux petits villages et à la tête desquelles se trouvaient des "chia-chang".
- (6) Les Mongols ne sont que relativement les habitants primitifs de ce pays, car ils ne s'y sont établis que vers 1470.
- (7) Il y avait quelques rares exceptions dans les quartiers des commandants militaires sous la république, à cause des relations fréquentes avec les Chinois et de la correspondance chinoise.
- (8) Telle ne fut pas leur conduite, de 1946 à 1949, envers les Mongols de la Confédération

tion de Djuu Uda et de Djosoto de la province de Jehoerh. Les communistes ont commis des cruautés indescriptibles, inhumaines et extravagantes à l'égard des Mongols de ces Confédérations.

- (9) Nous avons connu plusieurs cas. Un exemple. Un mongol d'Otok s'était rendu au marché chinois de Ning-t'iao-liang. Pour y faire ses emplettes, il avait apporté quelques dollars mexicains en argent. A son arrivée au marché, les communistes, dont il ne comprenait pas le dialecte hunanais, lui causèrent toutes sortes d'embarras et finalement lui prirent son argent sous prétexte qu'il était défendu d'employer des dollars argent.
- (10) Une chanson venue de l'Est excitait les Mongols: "Rassemblons-nous. Montons nos chevaux de toutes les couleurs. Marchons devant Tshinggis . . . pour chasser les intrus!"
- (11) Des armées stationnaient à Tung-shêng, Pao-tow, Ning-hsia, Yü-lin et le long de la grande muraille.
- (12) Chang Wei-chin, prince héritier, devint prince de Dalad en 1947, mais il fut remplacé par son frère la même année. Celui-ci fut fait prisonnier en 1949. Chang Wei-chin, aimé du peuple, fut rétabli dans sa dignité antérieure. En 1951, quand tous les princes mongols furent privés de leur dignité, il fut nommé officier dans l'armée de Dalad, sans avoir une autorité réelle.
- (13) Les restes transportés d'Edjin Horô au Kansu consistaient entre autres en deux coffres, l'un un peu plus grand que l'autre, d'un mètre carré environ. Les coffres étaient garnis de plaques d'or et d'argent. Ils étaient conservés dans le temple principal de Hsing-lung-shan. A côté des coffres, les Mongols avaient placé une lance, un sabre et d'autres objets, ayant soi-disant appartenu à Gengis-khan.
- (14) Les 400 Mongols qui se réfugièrent à Formose en 1949 offrent annuellement, le 1er mai, un sacrifice à Gengis-khan, dans une salle de la députation tibéto-mongole. Un Mongol debout devant une table offre un "hadagh" (écharpe de félicité) à Gengis-khan et un peu de genièvre. Sur la table, on a placé des biscuits et autres offrandes. Quand toutes sont apportées sur un plateau en cuivre, le maître de cérémonie dit: "Taiho bitshig djôglo" (Ancêtre éminent, consommez notre petite offrande). Un autre Mongol lit une longue allocution en mongol, qu'il dépose sur l'autel. La cérémonie se termine par une inclination profonde de tous les assistants vers l'autel (Com. du P.R. Van Hyfte).

LE CLERGÉ INDONÉSIE

— par un missionnaire de Java —

UNE étude sur le clergé d'Indonésie a déjà paru dans le numéro du Mission Bulletin de janvier 1956, p. 14. Mais elle avait surtout pour but de mettre en lumière l'historique de la question et ses conditions d'exécution: quel est l'âge des missions catholiques en Indonésie, et quelles furent les circonstances ambiantes dans lesquelles la formation d'un clergé local dut s'effectuer? En outre l'article s'arrête à l'année 1949.

Le présent communiqué désire exposer le développement que le clergé indonésien a pris dans les 6 années qui suivirent et dire les prévisions d'avenir.

Et d'abord faisons face à une idée lancée en haut lieu contre les Missions Catholiques en divers pays: l'Eglise Catholique a négligé la formation d'un clergé catholique local dans les années où pleine liberté lui en était donnée. Il suffira de résumer ici brièvement notre article de janvier 1956.

Les missions actuelles de l'Indonésie sont très jeunes. Elles ne peuvent être confondues avec les missions indonésiennes du 16^e siècle, qui furent totalement détruites au cours du 17^e siècle. Leur renaissance ne peut pas même être comptée à partir de 1808, quand les deux premiers missionnaires de l'ère nouvelle mirent pied à terre à Java: car, si plein de péripéties fut le premier demi-siècle de l'Eglise dans les Indes coloniales néerlandaises qu'en l'année 1847 il ne restait plus un seul prêtre dans tout ce vaste archipel. Ce ne fut qu'en 1860 qu'une première aurore de liberté missionnaire, fruit de l'insistance du Portugal, se leva pour quelques-unes des Petites Iles de la Sonde. En 1859, un accord réglant des questions de frontières fut ratifié entre les 2 puissances, qui se partageaient la souveraineté coloniale dans ces

parages, la Hollande et le Portugal. Se souvenant de son glorieux passé missionnaire, ce dernier pays stipula que la Hollande prêterait son concours et autoriserait des prêtres hollandais à pourvoir aux nécessités spirituelles de ces insulaires. Mais, pour tout le reste de l'Archipel, il fallut attendre jusqu'aux premières années du siècle présent pour voir s'éclore l'ère des missions actuelles d'Indonésie. Encore ces missions ne jouirent-elles, sous le système colonial hollandais, que d'une liberté d'action limitée.

Que vaut donc pour l'Indonésie l'argument allégué dans certaines contrées de l'Extrême-Orient pour tâcher de justifier les mesures officielles limitant la libre entrée de nouveaux missionnaires? Dans les quatre siècles et demi de son existence, dit-on, l'Eglise Catholique a négligé de former un clergé autochtone; si à présent elle souffre d'une pénurie de prêtres, qu'elle se le reproche à elle-même. Supposé qu'il y ait un seul pays où cet argument vaille, il est parfaitement vain pour l'Indonésie. L'histoire de ses missions actuelles date, au plus tôt, d'un siècle seulement; mais il est plus juste de dire qu'il ne peut être question d'expansion missionnaire que depuis un demi-siècle.

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Quel fut le développement du clergé local dans les 6 dernières années?

Considérons successivement petits et grands séminaires et le clergé déjà formé.

Petits séminaires.— De 1941 à 1949, le nombre des petits séminaristes indonésiens monte de 230 à 409; mais, de 1949 à 1955, il s'accrut de 409 à 1159. Pour le lecteur attentif, qui analysera tant soit peu notre

article de l'an dernier, ces chiffres et ces progrès merveilleux, mais différents, s'expliquent aisément. Dans la période de 1941 à 1949, les 4 années de guerre mondiale et l'occupation japonaise de l'Indonésie entravèrent quasi toute entière l'oeuvre missionnaire et presque tous les séminaires furent détruits ou occupés par les troupes. Mais, aussitôt la guerre passée, ce furent bien les séminaires qui attirèrent les premiers soins des missionnaires, car ils prenaient vivement à coeur l'oeuvre de la formation du clergé local. Le chiffre de 409 petits séminaristes pour l'année 1949 en est la preuve.

Les succès déjà obtenus en 1949 reçurent un nouvel essor des exhortations redoublées de Son Excellence Mgr. Georges de Jonghe d'Ardoye, qui comme premier titulaire vint occuper en 1950 à Djakarta la nouvelle Délégation Apostolique de l'Archipel Indonésien. Les circonstances étaient favorables. Une fois l'occupation japonaise passée, les entraves aussi, que tout système colonial entraîne, tombèrent peu à peu. Bientôt, sous le Gouvernement indépendant de l'Indonésie, la religion trouva pendant quelque temps la pleine liberté que la loi fondamentale lui garantissait. Le nombre des catholiques alla croissant rapidement. La liberté nationale leur donna un surcroît de prospérité personnelle. Le rapide développement de l'instruction, tant gouvernementale que missionnaire, donna un choix plus ample de candidats pour les séminaires. Quand, assez vite, le gouvernement commença de créer des difficultés pour l'octroi de visas aux missionnaires étrangers, le mouvement déjà lancé en reçut un nouvel aiguillon; la nécessité se fit sentir à tous: il faut que les places vides puissent être occupées par des prêtres indonésiens.

Grands séminaires.— Quel est le nombre actuel de grands séminaristes?

La littérature missiologue s'est beaucoup intéressée à la question: faut-il, en pays de missions, viser à la formation d'un clergé séculier ou à celle d'un clergé régulier?— Il y a lieu de distinguer. Pour les petits séminaristes, le choix entre les deux clergés ne s'impose pas de suite et les dirigeants des petits séminaires n'ont pas coutume de s'en

inquiéter. Mais, pour ceux qui doivent commencer leur préparation immédiate au sacerdoce, les portes s'ouvrent tant des séminaires pour les futurs prêtres séculiers que des maisons de formation pour les religieux. Et même toutes ces institutions s'appellent couramment du nom de "grands séminaires".

Si donc l'on demande: quel est le nombre actuel de ceux qui se préparent plus immédiatement au sacerdoce?— la réponse dépend des données qu'on additionne:

- les quelques Hollandais qui font leurs études ecclésiastiques en Indonésie;
- les Indonésiens qui se trouvent en Europe;
- les étudiants qui, après leur philosophie, interrompent leurs études pour s'initier à leur futur apostolat;
- les 33 novices qui, après leurs études secondaires, reçoivent leur formation religieuse dans 7 noviciats.

Si l'on compte tous ceux qui se préparent ainsi immédiatement au sacerdoce, les statistiques (juin 1955) accusent un total de 169 futurs prêtres, séculiers et religieux.

Mais si l'on compte strictement les seuls Indonésiens qui, en Indonésie même, poursuivent actuellement leurs études de philosophie et de théologie, leur nombre total, d'après les informations prises sur place, est de 92 étudiants, dont 26 se destinent au clergé séculier et 66 appartiennent à diverses congrégations religieuses.

Ces 92 étudiants se trouvent dans 6 séminaires ou scolasticats qui sont:

- à Jogjakarta (V.A. de Semarang, Java Central), le Grand séminaire Saint Paul, commun aux séculiers de plusieurs vicariats, et le Collège Saint Ignace pour les scolastiques jésuites;
- à Batu (V.A. de Malang Java oriental), une maison d'études pour Carmes;
- à Tjiturug (V.A. de Sukabumi, Java occidentale), le séminaire commun aux Franciscains et au clergé séculier qui a reçu l'an dernier son premier candidat au sacerdoce;
- à Ledalero (Ile de Florès), les religieux de la Société du Verbe divin et les séculiers fréquentent les mêmes cours;

—à Pinelang (sur l'île de Célèbes), le séminaire dirigé par les Missionnaires du Sacré Coeur a jusqu'ici les seuls cours de Philosophie.

Pour être complet, il faut mentionner l'existence d'un septième grand séminaire, celui de Rembang (V.A. de Surabaya, Java septentrional), fondé par les Lazaristes, mais fermé temporairement faute d'un nombre suffisant d'étudiants.

Prêtres indonésiens.— Voyons maintenant quel est actuellement le nombre des prêtres indonésiens et mettons-les dans le cadre général de l'apostolat sacerdotal.

Les 25 territoires ecclésiastiques de la République Indonésienne comptent (juin 1955) 984.235 baptisés et 70.082 catéchumènes: donc 1.054.317 membres de l'Eglise. Pour exercer l'apostolat parmi ce million de chrétiens, l'Eglise a mis en ligne 929 prêtres, dont 796 missionnaires d'origine étrangère et 133 Indonésiens, à savoir: 42 séculiers et 91 religieux. (Ce nombre de 133 prêtres comprend quelques chinois venus de Chine pour l'apostolat parmi leurs compatriotes émigrés). Notons que, sur 25 chefs de mission, trois évêques sont Indonésiens.

Jetons ici un dernier regard en arrière: en 1941, le nombre de prêtres indigènes était 20; en 1949, 74; en 1955, 133.

* * *

Résumons notre aperçu sur le développement du clergé indonésien pendant ces six dernières années. L'avenir est riche d'espoirs et les missionnaires de l'Indonésie ont lieu de remercier le Ciel, qui a tant béni leurs efforts précoces et persévérants pour la formation d'un clergé autochtone. Mais il ressort des chiffres précédents que, loin d'être mûre, la moisson qui lève est encore

exposée à beaucoup d'avaries possibles. Pour qui juxtapose les deux chiffres: petits séminaristes: 1.159
grands " : 92 (ou 169),
il est évident à première vue que la proportion entre les deux est tout-à-fait anormale.

Les grands séminaires existants n'ont pas encore pu se développer autant que les petits séminaires à cause des restrictions apportées par le Gouvernement Indonésien à l'entrée de missionnaires étrangers. Pour que les fruits que les petits séminaires promettent puissent mûrir, il faut de toute nécessité que les grands séminaires attirent les professeurs qu'il leur faut: des hommes choisis, ayant eu une préparation spéciale pour leur lourde tâche. A l'égal des nouvelles universités d'Etat, que l'on voit s'ériger dans les pays asiatiques libérés, il leur faut pour les diverses branches de la théologie des hommes que le Droit Canon les désire, des hommes qui aient fait des études spéciales et qui soient munis de diplômes officiels. A présent déjà un petit nombre de prêtres indonésiens continuent leurs études ecclésiastiques à l'étranger. Ils furent formés dans les deux ou trois grands séminaires anciens, ayant des professeurs de cette qualité que les Evêques avaient pu nommer en pleine liberté de choix. Aussi leurs élèves font-ils honneur à leur pays dans les milieux étudiants des Institutions internationales de Hautes Etudes ecclésiastiques à Rome et ailleurs. Pourquoi refuser aux Evêques missionnaires cette pleine liberté de choisir eux-mêmes et d'attirer d'Europe les professeurs qu'ils croient nécessaires pour leurs séminaires en Indonésie? Pourquoi l'Indonésie ne mettrait-elle pas son honneur à ce que ses fils-prêtres puissent à l'étranger tenir le pas avec ceux des autres pays du monde?

La synthèse de la doctrine sociale de l'Eglise est formulée dans le précepte d'amour fraternel qui ordonne d'aimer le prochain comme soi-même et la révolution que les chrétiens veulent faire est celle de l'amour, opposée à celle de la haine.

(cf.: Jean Villain, s.j., L'Enseignement Social de l'Eglise, tome 1, p. 41).

Viet Nam - Land of Freedom

I URGE you patriots to set aside party, religion, sect or class distinction to help save our country from unjust oppression, division and all forms of slavery." These were the words of Premier Ngo Dinh Diem in 1954. Since then this man, who at 32 years old, because of his integrity and ability, was appointed Minister of the Interior, has, indeed, brought justice, freedom and progress to his people and has since become President of his country.

His accomplishments in the international field have brought about the transfer of civil authority, have established the Vietnam Embassy in Tokyo, Washington, London and obtained recognition from more than 38 countries. His greatest victory, however, is that he has obtained increasing sympathy and aid from the free world. He has not only the friendship but the very great respect of Washington and now London and Paris.

In the international field he has completely re-organised the provincial structure of his country. He has cleaned up bribery, gambling and prostitution. The many different tribes in the Southern part of Vietnam have been unified and closely integrated. In the field of defence he has unified the army, has completely won over the military forces of the various contending religious sects. All liberated territories have been occupied.

In the social field he has handled the refugee problem in a masterly way. He refused to recognise the truce agreement in Geneva between the French High Command and the Viet Minh. Help of those governments who offered aid in the evacuation of 800,000 refugees has been gratefully used.

Labor laws have been revised with a view to raising the standard of living. Relations between land tenants and owners have been readjusted. Co-operatives have been encouraged and the cultivation of abandoned land made compulsory. There is now a National Bank, a National Office Exchange, a Two Year Plan of re-construction, a National Investment Fund. Much work of rebuilding of roads and docks have been put in hand.

Along with all the progress there is freedom. In such a new country too great freedom of the press may not be the best thing but there is freedom of religion, freedom of education. Everyone is free to travel where and when he will. There is great construction of schools and hospitals and best of all the President has shown his ability to work with those who would help his country.

Fullest encouragement has been given to the missionary priests and sisters. There is a great movement towards the Church, both in the large cities and among the mountain tribes. Never has there been a more encouraging missionary field and never and nowhere have priests and sisters been more sorely needed.

Before Hungary arose, Korea and Vietnam had displaced other European countries with their refugee problems. The most striking and effective features of the assistance given the refugees in Vietnam was the spontaneous and generous participation of the governments of the United States, France, the Netherlands, Philippines and the Catholic Church in Germany and Ireland. Private Voluntary Agencies from a score of nations also are giving direct assistance, notably the National Catholic Welfare Conference—Catholic Relief Services.



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Mr. Ngo dinh Diem was born in 1901. He had held many positions of trust and many times from 1949 to 1954 he was offered an opportunity to form a new government

→
 use Viet Nam
 not been given
 ne independ-
 he lived abroad
 ia, America and
 pe. Now he
 ently visits his
 e traveling by
 , car and boat





On his trips the President meets members of the various hill tribes. Photos above show three generations of women and below three generations of men. These members of Bahnar tribe were the first tribesmen in Viet Nam to become Catholics — about 1850.





←

The President's party listens to the complaints of the people and everywhere he goes urges the people to unity, industry and patience. The country has too long suffered from division into sects.



→

Marie Louise
the leprosi-
um
ing, 80 kilo-
s from Dalat.



Cardinal Spellman paid a second visit to Saigon in January 1956. On a visit to refugee camps, His Eminence was greeted by thousands of people who had fled Communism. 50,000 people gathered at the airfield for the arrival of the Cardinal. 80% of the nearly one million refugees are Catholics.

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 half a mil-
 lugees who
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 ief activities
 olic Relief
 — National
 Welfare
 ce



←
 At first housing consisted of canvas tents flown to Saigon from Japan by the American Army. Tents designed for 16 soldiers held more than 40 refugees. Later the refugees were moved into huts made of strips of bamboo and clay covered with straw matting.



←

On a medic
the Sisters m
mountain w
Infantile m
is very high.
age age is 40
Some are no
Some settle i
lages.



★

→

Sisters cross one at
a time and help
each other. The boat
which is very light
and narrow. Even
when the mountain
people farm or raise
cattle they still re-
main hunters so the
Sisters have to seek
them out in tempor-
ary villages.

★



★



Sleeping often on the ground, poorly clad, people are subject to a host of diseases. The Sisters do a lot of inoculations and injections for small pox and cholera.

★

★



...y claims a number of victims. These people are very reluctant to leave their tribe so when they do enter an asylum the disease is far advanced.

★



→

Lepers at recreation.
Bishop Jean Baptist Cassaigne
who works among
the lepers at Djirng
says of the lepers,
"They are children
of Nature — simple
lovable with few
vices"



Lepers' houses on
poles outside the
village.



Communist Policy

1. Hungary and Asia

UNTIL November 4, when the Soviet Army in Hungary finally struck, Moscow's comment on the latest developments in Eastern Europe was rather tenuous and oracular. Communist propagandists in Asia were therefore uncertain how to interpret them. The Japanese Communist Party organ *Akahata*, of October 23, even apologised to its readers for failing to compete with bourgeois reporting on the subject: "To our regret, however, *Akahata* has no other news source but *Tass* on developments in East Europe." Moreover it was arguable at the end of October, that the Soviet offer to withdraw troops from Hungary and discuss the whole question of military occupation might be genuine. Hence on November 1 the Chinese Government issued a statement which deplored the Stalinist approach to satellite problems (Yugoslavia and Poland were instanced) as apt to damage the international "Socialist" cause. The Indian Communist leader Ajoy Ghosh even pronounced it "deplorable that Soviet troops had to be called in" to Hungary during October (*New Age*, November 4).

But these opinions were expressed during a lull in the Soviet-Hungarian fighting, before Soviet military dispositions were complete and the signal for wholesale repression given. As soon as the massed tanks opened fire and *Moscow Radio* on November 4 announced that "the Hungarian counter-revolution has been crushed," world

Communist propaganda saw its way clear. While refugees fled over the Hungarian frontier before a pursuing Red Army, the Peking *People's Daily* printed a leading article on November 5, under the banner headline "Celebrate the Great Victory of the Hungarian People." The article deserves complete reading, since it fully honours the promise of its title; but here two extracts must suffice:

(1) "The Soviet Union has respected the territorial integrity and sovereignty of the Hungarian People's Republic and has not interfered in its internal affairs. . . ."

(2) "The importance of the great friendship of the Soviet Union for the peoples of Socialist countries has been gloriously proved once more in the Hungarian events."

These are two elements of the lie that world Communism is now committed to defend. "Fascist beasts," "dollar-fed diversionists" and "misled masses" have, as so often under Stalin, been summoned to complete the story. Non-Communist Asian opinion has already shown itself aware of the story's falsity, and seems inclined to condemn Soviet brutality in strong terms. For instance, U Ba Swe, Prime Minister of Burma, has declared to the Asian Socialist Conference in Bombay that

"For a big Power to station its troops against the consent of a

small country and then to shoot the people and to impose upon the helpless Government its own puppets and stooges—that is the most despicable form of colonialism, yet it is exactly what has been happening in Hungary which has now appealed to the UN for help.” *The Nation*, November 6, 1956).

But while the broad truth — that Moscow has set out to crush a people united virtually as one man against tyranny—is only too clear, many details remain obscure. What feature or features of the Hungarian revolution proved finally intolerable to the Soviet rulers? The demand for free elections and a multi-party system? The demand for the right to strike? The freeing of the Press and radio? Or was it rather the demand for national neutrality?

The outsider cannot be sure, and it is perhaps foolish to consider the various revolutionary demands separately. All of them have now gone down together. But the neutrality issue is perhaps the one of greatest moment to Asia. Communist propaganda to Asia now insists that States uncommitted in foreign policy are welcome to co-exist peacefully with Communist ones. Developments in Hungary gave the Soviet Union a chance to prove this propaganda claim by exercising the Five Principles towards a neighbour. But all Moscow saw was a satellite which, since it threatened, *inter alia*, to turn neutralist and since it lay within immediate reach of Soviet armies, had to be drowned in blood. Neither the fighting nor the Pekingese applause has yet died down.

2. A Visitor's Impressions

AFTER spending two months in China, Mr. David Marshall, President of the Singapore Labour Front Party, broadcast a balanced survey of the country, based on his impressions. He spoke, among other things, of the ubiquity of Communist Party control; of the prevailing puritanism; of economic stability; of the low standard of living; of ambitious heavy industrial projects; of the vitality, adaptability and intelligence of the Chinese people; of the expansion of literacy and education; of the drabness of a cultural life rigidly controlled by materialist officials. He went on to say:

“One of the impressions which most disturbed me was the inadequacy of the judicial and legal system. It is to be noted, however, that this has been recognised by the Government, which has publicly stated that the development of the legal system is an urgent task.” (*Peking Radio*, October 13, 1956).

Mr. Marshall is, of course, himself a prominent lawyer. It may be noted

that Liu Shao-chi, one of the speakers at the recent 8th Chinese Party Congress, who demanded the urgent creation of a legal system, made it clear that such a system would never be allowed to operate in favour of “counter-revolutionaries.” This class of criminals, he said, had been dealt with suitably all along. It remains to be seen whether Chinese Communist law will trouble either to define counter-revolution, or to draw up civilised rules of evidence. At present the authorities boast of the fact that crimes against the State are normally “smelt out” or “ferreted out.” Evidence in such cases is compounded largely of denunciation and confession.

At a Press conference held after his return to Singapore, Mr. Marshall stated that he had tried to get figures on arrests of “counter-revolutionaries,” which were undoubtedly taking place, and on executions; but this information was denied him. (*Straits Times*, October 25, 1956.)

Mr. Marshall also said in his broadcast:

"The Chinese worker is traditionally one of the hardest working human beings in the whole world. There is pressure on him to work harder and harder. Forty-eight hour week, no annual leave, piece-work rates, emulation drives, as well as political education and literacy meetings organised

by the trade unions, are the pattern of his life. There seems to be little clemency, and the individual is subject to a heavy crossfire of pressures. Resident committees, village committees, trade union committees, criticism from above, criticism from below, self-criticism before rallies of fellow-workers put (him) on the desired path. There is no independent Press."

3. *Siphoning the Rice*

RECENT pronouncements by the Chinese Communists have expressed dismay that State collection of grain has been going down, while resale of food to peasants is increasing "unreasonably every month." Since the industrialisation programme requires increasing State collection every year to build up funds for investment, the *People's Daily* of October 14 threatens that if this goes on, "a food upheaval," such as that which occurred between September, 1954, and May, 1955, may recur in spite of recent bumper crops. The Government's dilemma was expressed in a speech by Teng Tzu-hui, head of the Rural Work Department of the Chinese Communist Party (CCP) at the recent Party Congress. He explained that the problem was mainly one of "the relation between State accumulation of funds and personal consumption by the peasants," who are the "main force of the revolution and important for the country's industrialisation." In fact, so far the Party has oscillated wildly between squeezing the peasants too much and too little. At the moment the grip is tightening again.

The real cause of "food upheavals" in the countryside is the famous "Three Fixes" rationing system (fixed production, delivery and purchase), by which the Government siphons off planned quantities of grain irrespective of the actual crop figures or of the peasants' needs. Earlier this year

evidence appeared in the Communist Press that after the "high tide of Socialism," co-operatives which had had their quotas raised and incurred all sorts of unnecessary expenses, thanks to the cadres, were in severe financial straits, while members suffered from grave "livelihood difficulties."

Many peasants withdrew from Agricultural Producer Co-operatives (APC's) altogether before the summer harvest. New China News Agency reported on October 9 that 2,900 peasant households withdrew from APCs in one county alone (Yunan, Kwangtung Province).

A *People's Daily* article of July 15 complained that as a result of punishments for petty offences, "work is falling behind more than ever: it is obvious that co-operatives will be ruined if members are punished continuously." Instead, the farmers' "education" must be strengthened, and "we must make them feel they are the real owners of the co-operatives so that they will work hard."

This is a hard task, when they have to creep out at night to steal their own crops, and when the "mutual supervision" system drives whole "production teams" into collusion, cadres and all, to keep back some of their produce for themselves. Last year's slogan, "No increase in purchase despite increase in production,"

was designed to encourage the peasants: so was the ruthless application of the rule "to each according to his work." "Production is dependent on the workers' enthusiasm" wrote the *People's Daily* euphemistically on May 28. "All workers must understand the close connection between production and grain distribution so that they will . . . strive to fulfil their increased production assignments." The number of dependants is not to be considered.

A cynical article in the Tientsin *Ta Kung Pao* of June 18 shows how the Government has induced the peasants to giving up the extra grain all the same. They had to do so in order to pay off "livelihood loans" and "advance payments for grain" made by universal moneylender Mao earlier in the year, when everyone had "livelihood difficulties" artificially created by the cadres.

After 96.7 per cent of China's peasant households had been forced into co-operatives and coercion by the cadres had been pushed to the limit, there was criticism of the cadres for "commandism," and the order went out that the peasants' income really must be increased — not by leaving them their grain, but by redoubling their neglected "sideline production." Once the harvest was in, however, many local authorities distributed the grain to APC members first, before delivering any to the State. "This caused unnecessary and extra troubles and affected the fulfilment of the State taxation and purchasing quotas. APCs in some areas . . . mechanically divided the grain among the members according to their work points (thus) raising the amount of grain to be supplied by the State." (Directive of the Central Committee of the CCP and State Council of October 12, 1956).

In other words, "to each according to his work," if ever the State leaves enough to go round; otherwise "grain-surplus" families must help "grain-short" families to remain alive.

Some cadres took the "commandism" rebuke seriously, with the result that

"a state of anarchy prevailed in the cultivation of late paddy." The remedy proposed for the whole muddle is the usual one of "strengthening leadership" and "adequate attention from the whole Party" — including inspection of "supply work" by Party Committees. (*People's Daily* October 14, 1956).

The Chekiang Communist Committee still had to point out in October that "the leading organs at various levels had responded only to the needs of the State's economic construction in regard to major agricultural supplies and had disregarded the characteristics of the local economy and the needs of the co-operatives for increased income . . ." (*Peking Radio*, October 10.) This income is allegedly to be raised by sideline production. However, the October 12, 1956 Directive on Grain Sales and marketing points out that "because of the realisation of agricultural co-operation, many of the grain-purchasing and marketing figures originally assigned to individual peasant households and small co-operatives must be readjusted and revised."

Moreover, provision is made in the new "procurement and sale" regulations for cases where the APC would incur a shortage of grain by paying agricultural taxes. In future "the State may collect money or economic crops as payment". In the "bumper-harvest areas" the State may procure a portion of the surplus "in addition to the fixed amount" (allegedly to help calamity-stricken areas).

Even if the peasant's income does rise after these ominous hints, it can be siphoned off by devices such as forced sale of useless consumer goods to APCs by the Supply and Marketing Co-operatives, which are under orders to "obtain the necessary funds for the building of Socialism." In Poland, the Government has been forced to announce cuts in investment for heavy industry but as yet there is no sign of such relaxation in China. The "subjectivism" of the cadres is the only explanation for disasters.

NOTES AND INFORMATION

I. Corée du Sud



Population :
20.000.000

Catholiques:
baptisés et
catéchumènes
241.830

Protestants :
400.000

Bouddhistes,
Taoistes, Con-
fucianistes :
19.300.000

Statistiques au 30 juin 1956

Territoires	Confié à	Catholiques		Prêtres		Grands séminaires	
		baptisés	catéch.	étr.	indig.	maisons	étudiants
Chonju	Cl. Ind.	28.021	1.601	—	23	—	11
Chunchon	S. Colomb.	14.366	3.484	22	11	—	6
Kwangju	S. Colomb.	22.227	7.318	32	8	—	14
Séoul	Cl. Ind.	79.117	7.795	26	94	1	97
Taegu ou Taiku	Cl. Ind.	70.767	7.134	22	71	—	40
		214.498	27.332	102	207	1	168

Liste des Ordinaires

Chonju — P.A. — R.P. Barthélemy Kim
 Chunchon — V.A. — Son Exc. Mgr Thomas Quinlan
 Kwangju — P.A. — R.P. Harold Henry
 Séoul — V.A. — Son Exc. Mgr Paul Marie Ro, Ki Nam
 Taegu — V.A. — Son Exc. Mgr Jean-Baptiste Sye, Bong Kil

2. The 9 Native Bishops of Latin Rite Nominated During Year 1955-56

COUNTRY	TERRITORY	NAME	Date of Nomination
VIETNAM	V.A. of Saigon	Bish. S. Nguyen Van Hien	29-9-55
"	V.A. of Cantho	Bish. P. Nguyen Van Binh	20-9-55
INDIA	Coadj. Bishop of Raigarh-Ambikapur	Bish. S. Tigga	7-11-55
"	Aux. Bish. of Agra	Bish. R. Athaide	29-2-56
"	Bish. of Vellore	Bish. D. Swamidoss Pillai	4-7-56
CAMEROUN	Aux. Bish. of Douala	Bish. T. Mongo	2-11-55
UPPER VOLTA	Bish. of Koupela	Bish. D. Youngbare	29-2-56
TANGANYIKA	Aux. Bish. of Dar es Salaam	Bish. E. Mchonde	24-3-56
BELGIAN CONGO	Aux. V.A. of Kisantu	Bish. P. Kimbondoo (Fides) Sept. 29-56	9-8-56

3. Comparative Statistics on some Asiatic Countries*

COUNTRY	CATHOLICS			CATECHUMENS		
	1953	1954	1955	1953	1954	1955
Arabia	9,123	9,573	8,884	12	51	51
India	3,532,346	3,598,158	3,664,772	64,346	60,619	65,030
Pakistan	228,431	239,240	254,614	55,866	62,276	68,729
Ceylon	605,367	631,395	651,576	621	893	1,711
Burma	147,013	150,464	157,903	17,943	16,469	16,845
Malacca	107,338	108,748	118,500	500	800	1,200
Siam	89,409	91,721	94,848	1,308	1,234	1,235
South Korea	—	165,458	189,578	—	21,495	24,538
Hong Kong	48,260	62,922	73,499	1,154	4,035	7,807
Formosa	22,285	32,530	48,309	4,865	16,853	44,313
Japan	185,297	197,151	211,826	24,731	19,157	17,019

COUNTRY	PRIESTS			CATHOLICS		
	1953	1954	1955	1953	1954	1955
Arabia	11	14	14	—	—	—
India	3,684	3,842	3,902	902	866	844
Pakistan	296	302	312	14	10	9
Ceylon	452	463	480	64	71	75
Burma	220	232	231	22	19	31
Malacca	106	136	128	8	5	12
Siam	181	195	198	24	26	28
South Korea	79	232	254	—	123	108
Hong Kong	240	275	286	6	6	6
Formosa	185	311	375	2	3	5
Japan	1,060	1,119	1,241	187	187	214

* These statistics concern only territories dependent on Propaganda. They do not include Goa or the Catholics of Travancore who are not of the Latin rite.

Missing:— The statistics for China, North Korea, Vietnam, Laos and Cambodia.

(Fides) Sept. 29/56

4. Liturgy

The following is the full text of the resolutions passed by the board of directors of the North American Liturgical Conference and made public now for the first time. The resolutions were passed at North American Liturgical Week in London, Ontario, Sept. 20-23, 1956. They were made public at the International Congress of Pastoral Liturgy in Assisi, Italy. The liturgists recommended that the vernacular be used in that part of the Mass that is primarily instructional—that is, the Mass of the Catechumens. They also suggested that priests in the active ministry be given permission to recite the breviary in their mother tongue. A story on the resolutions appears in today's foreign service. The late Archbishop Edwin V. O'Hara, Bishop of Kansas City-St. Joseph, was president of the liturgical conference.

RESOLUTIONS

We, the Board of Directors of the Liturgical Conference, assembled in London, Ontario, Canada, for the Seventeenth North American Liturgical Week, August 20-23, 1956, under the gracious patronage of the Most Reverend John C. Cody, D.D., Bishop of London, express our gratitude to Divine Providence that we live in the period of the great restoration of the prayer life of the Church, which will undoubtedly be known to history as the period of the Pius XII reform.

For this great work our Holy Father first laid the foundations in the encyclicals "Mystici Corporis" and "Mediator Dei." The various steps of the reform have begun to make clear the pattern of restoration: the pastoral foremost; a use of history which respects the past without being held by its dead hand; a simplification and a stressing of those elements which are most important theologically and most conducive to divine worship; a desire that the liturgical life shall enrich personal devotion.

The Holy See has made it clear that recent changes are but steps, that further restoration is intended, and that it will be based on the same principles.

It is because we know that the pastoral purpose of the reforms makes the Holy See eager to hear from the liturgical apostolates in various parts of the world that we record these resolutions which express the desires of this group for the continuation of the liturgical reform. We believe that they fit in with the pattern already established and that they would have

special value for the Church in our region:

1. That the wise provisions of the decree of March 23, 1955, on the simplification of the rubrics, which have been enthusiastically received by clergy and laity, be further extended according to the norms already indicated in the decree itself and also in the "Ordo Hebdomadae Sanctae."

THE MASS

2. That in the revision of the missal the rubrics — following the pattern of the "Ordo Hebdomadae Sanctae" — indicate the participation of the faithful by such phrases as "omnes respondent, omnibus sedentibus et audientibus," etc.

3. That some encouragement be given for the practice, already provided for in the rubrics and now known to be of great pastoral value in fostering popular participation in the Mass, of celebrating Mass at an altar facing the people.

4. That in the printing of the Roman Missal the typographic format indicate clearly the basic structure of the Mass, especially that the Canon begin with the "Dominus vobiscum" before the Preface and conclude with the Amen after the Doxology.

5. That, in accordance with the lead of the "Ordo Hebdomadae Sanctae," all duplications be eliminated from the reading and singing at Mass.

6. That the rules for collects, as applied to sung and solemn Masses according to the decree of March 23, 1955, be extended also to low Masses.

7. That, to enhance the pastoral value of the Mass of the Catechumens, it be permitted in the language of the people.

8. That, for the sake of the vast majority of the faithful, whose only regular contact with the Sacred Scriptures is the reading they hear during the celebration of Mass, the seasonal Masses be given a three or four year cycle of readings, thus enabling the faithful to be nourished by more of both the Old and the New Testament.

9. That, for the sake of the spiritual formation of priest and laity, who would be nourished by the daily scriptural readings and by participation in the liturgical year, some limitation be placed on the use of Requiem Masses as now allowed whether by general law or by indult.

10. That the Creed be retained only for Sundays and for feasts of the first class.

11. That some brief form of the "oratio fidelium" be provided, so that the intentions now remembered, for example, in the prayers after Mass, will be prayed for within the Mass itself.

12. That, for the good of souls, some way be found to make the Offertory rite more meaningful for the faithful.

13. That the complete Sanctus (including the Benedictus) be sung before the Te Igitur.

14. That the great Doxology of the Canon, during which, according to Pope Pius XII in *Mediator Dei*, the people are to be "most closely united with the High Priest and His earthly minister", be spoken aloud or sung by the priest.

15. That the genuflection which now interrupts the great Doxology be delayed until after the people have answered Amen.

16. That the Communion service of the Mass be not interrupted for the recitation of the Confiteor and the general absolution.

17. That the prologue of St. John's Gospel, now said after the dismissal, be made an optional private prayer of the priest.

18. That on such occasions as synods, retreats, and other large clerical gatherings, permission for some form of concelebration be given, at the discretion of the local ordinaries.

THE BREVIARY

19. That, for the personal spiritual benefit of priests in the active ministry, the primary role of Lauds as morning prayer, of Matins as meditative readings, and of Vespers as evening prayer be restored.

20. That for priests in the active ministry permission be granted to recite the Breviary in their mother tongue for the following reasons:

- a) For the unity of the Church. Recitation of the Divine Office in the mother tongue will promote unity of mind and heart among priests of all nations through their common understanding of the Church's official prayer.
- b) For the benefit of the priest. Recitation of the Divine Office in the mother tongue would contribute greatly to the devotional life & personal piety of the priest.
- c) For the preaching of the Priest. Recitation of the Divine Office in the same language in which he preaches would give the priest a more vital contact with the Sacred Scriptures, the Fathers of the Church, and the writings of the Sovereign Pontiffs, thus enriching his preaching.
- d) For the spread of the faith. Recitation of the Divine Office in the mother tongue and the consequent increased familiarity with the Old and New Testaments would have great pastoral value for the priest in his approach to those separated from the unity of the Church, particularly in predominantly Protestant lands.

Submitted with sentiments of deepest respect and gratitude.

*Rev. Aloysius F. Wilmes,
Secretary of the Liturgical Conference,
Elsberry, Mo., U.S.A. (N.C.W.C. 9/22/1956)*

Press Review

1. Are The Chinese People Content with Their Lot?

HONGKONG (AIF) — This is the eternal question asked of those who return from China. The answers vary, of course, according to the color of the eyeglasses worn by the traveler during his sojourn. The least to be said is that these answers are contradictory. Let us ask a "Chinese Youth" girl what she thinks about the question and, at the same time, let us open No. 15 of the "Chinese Youth" Magazine of August 1, 1956. This is the organ of the Communist youth. We cannot go to a better source. Of the 40 pages of text, more than one quarter, 11 to be exact, is dedicated to criticisms of organizational directors or of the magazine's editor. Here are some examples:

Six long columns attack the Secretary of the Communist Youth Committee and the Nursing School Committee of Loo Chow, Szechwan, for the apparent bullying inflicted on the students by the authorities. There are bitter criticisms of the Bureau of Education directors in the province of Honan who overload the school principals with work. The diary of one of these principals is published. On 28 days out of 31, he had to take part in meetings, hear and give reports. How can he care for his school? There is a general criticism of teachers who overwork their students to the detriment of their health. It is pointed out that in a normal school in Shanghai 6% of the pupils are tubercular cases, 10% suffer from nervous disorders and 200 students have stomach ailments. At Si-Pei, in an industrial school, the

majority of the students suffer from insomnia. Badly organized study groups are the principal cause. There is criticism of the lodging bureaus. Too many children in houses which are too small. Favoritism: Yang is refused a dwelling until Hsu takes the case in hand. Yang receives a telephone call, "my dear Yang, why was I not told that Chief Hsu desired this house?"

Next come a number of letters. There is Shih Ku in Hei-Lung-Kiang, who wishes to separate from his wife and young children. Why do the editors set forth proof of such cruelty? There is Ma Fang in Szechwan, the mother of two children, who, sent far away, can see her children only once a year, for a day, during the period of the New Year. There is Shu Lin, a telephone operator, who complains of often working from 5:00 A.M. until 1:00 A.M. of the following day. There are 12 teachers who indignantly protest the ridiculing of one of their colleagues in the magazine. How can a teacher, insulted in this fashion, ever again stand before his pupils? What was in the minds of the magazine editors? There are the young people of Suen Ko (Hei-Lung-Kiang) on whom the authorities imposed a Draconian set of rules and ridicule during their vacation trips. A caricature represents them making their excursions in a cage on wheels. To top all this, there is the letter of Wang Yi-hsien who explains his reasons for despair: "Death is inevitable. During the feudal period the superstitious people feared to do evil and, after death, suffer in

hell. But science has shown us that after death there is a great void: neither suffering, nor soul, nor heaven, nor hell ... Emptiness ... Emptiness ... Life does not have a meaning and it is better to enjoy it completely now than to suffer much by toiling and saving." The answer given by Tong Men-wang is an exhortation to work as a very appropriate cure for the pessimism of this young neurotic. These testimonies, published in an official magazine, are irrefutable. And we have examined only one issue, the last one to reach us. We are, it must be admitted, quite far from Epinal's dream, generally admired, of a young and vivacious girl who, while singing, builds the earthly paradise of tomorrow.

One question which the readers of these lines will not fail to ask is: Why does the Chinese Press, which is, and the expression is mild, a "directed" press, allow all this literature of discontent and despair? A superficial reader of the youth magazine will exclaim: "I told you so: freedom of speech does exist in China." It is well to understand the Party's tactics. Note

well that these criticisms are never directed against the Central Government, the Communist Party, or the Central Committee, but always against subordinate organizations or individuals. This criticism, permitted and even encouraged, has nothing in common with what we call the freedom of the press or freedom of opinion. It is, at most, the freedom of denunciation which, sooner or later, must necessarily have its counterpart in the victim's self-criticism. Above all, it is a dialectical weapon which, by maintaining the struggle, by opposing the people to the intermediary organizations, allows the party to control and keep in hand the members of these organizations, ever ready to free themselves and deviate from the chosen line. True criticism, which we shall call democratic and which consists in expressing an opinion about the governing powers, is not to be found in the Chinese Press. "Criticize the government," answered a Chinese journalist, "yes, we can do it. But as the government never makes a mistake, such criticism is perfectly useless."

(*Fides*, 9/29/56)

2. Changes in Borneo

SINGAPORE Sept. 7 — While Singapore and the Federation of Malaya conspicuously and argumentatively make their way towards political independence, changes are quietly taking place in the neighboring British territories in Borneo. Glimpses of these have been given at the annual regional conference of the Malaya-Borneo branches of the Commonwealth Parliamentary Association which has been taking place in Singapore for the past week and ended to-day. No elected parliamentarian has yet appeared in Borneo, but representatives of the British Government there take part in the activities of the C.P.A. in Sarawāk, Singapore's nearest neighbour in Borneo; it will not be long before there are elected members of the Government.

Mr. J.C.H. Barcroft, the Financial Secretary, told the meeting about it. He said that there would be 45 members on the Council Negri — the equivalent of a legislative council — of whom 24 would be elected unofficials, 14 *ex officio* members, four nominated to represent selected interests and three, known as standing members, who would continue from the present Council Negri. There would also be a Supreme of Executive Council of three *ex officio* members, two nominated members, and five members elected from the unofficial members.

Mr. Barcroft, who said that he had served in Sarawak for more than 26 years, described the historical background to these changes. The first

Supreme Council was constituted in 1855 and the Council Negri 10 years later. Neither had any executive powers. The members were appointed by the Rajah and held office during his pleasure.

The first written constitution was granted by the third Rajah in 1941, and is in force to-day. The Supreme Council consisted of not fewer than five members and the Council Negri of 14 officials, 11 appointed unofficials, and some standing members, of whom three now remained. These last were Malays, appointed to the Council Negri before 1941, who would hold office so long as they were in the Civil Service.

Seventy per cent of the population of just over 600,000 are now served by local government authorities. The new constitution was accompanied by an electoral law (which provides for the election of members of the legislature by divisional and municipal councils from among their own members) and was likely to come into force in the new year. It incorporated "the cardinal principles of the rule of the white Rajahs" and had been received "with general satisfaction and gratitude."

In British North Borneo events are some way behind Sarawak. Mr. A.N. Goode, the Financial Secretary there said that the Legislative Council was still entirely nominated, but it was proposed that eight of the 10 seats on it for unofficials should now be filled by the Governor from panels submitted by representative bodies. Among these were chambers of commerce, the conference of native chiefs, and the island of Labuan. Apart from the 10 unofficials, the Council consisted of the Governor, three *ex officio* members, and nine other officials. Mr. Goode said that the time was probably not yet ripe for general elections, because there were no clear-cut political issues. Communities were scattered and communications poor.

Apart from politics, the meeting discussed trade, social services and housing. It was noted that, while there was little direct trade between the Borneo territories and that the pattern was rather that Singapore was the point of dispersal of their goods, this last factor had become less marked. Exports such as timber were going direct to Japan, Hongkong, Australia, and Britain without trans-shipment.

3. Condition of Workers

(Condensed from Freedom Front)

The Chinese Reds have incessantly proclaimed to the world that the Communist party is an organization of the toiling masses, and, since the establishment of the Mao Tse-tung regime in Peking, the workers have become masters of China. If so, all labourers would enjoy at least a decent living standard on the mainland; but, unfortunately, there is more fiction than fact in the entire propaganda, and the actual condition of the working class is by no means satisfactory.

First of all, the Chinese Reds are using the pretext of early accomplishment of the five-year plan to exploit

the workers to the fullest extent. As a consequence, there are increased hours of work with no extra pay, cancellation of holidays and vacations, competitions in production, attending lengthy meetings after the working time, etc., which make all the people extremely busy from early morning till late in the night every day. This all-work-and-no-play situation is not only causing more industrial accidents but also plenty of ill health to the laboring class.

In order to prove the authenticity of the above-mentioned conditions, nothing would be more interesting than

to read the following confessions made by the Chinese Reds themselves: "The dining room of the Peking Rubber Factory is selling meals at very high prices, but the things served are quite inferior both in quality and quantity. All the workers, therefore, feel that they are not worth the money spent. The rice, buns, etc., are often rough and cold, especially in winter time when they become as hard as sand and stones. Even such bad food is not easy to procure, and the workers must stand in long queues to wait for their turn. Moreover, the dining room is located in the workshop which also serves as storage room and workers' recreation club. Thus, while one group of persons is working, another is playing table tennis and a third is eating. What a strange mixture of machine noises, flying dust, the nasty odour of rubber, the smell of sweat with the flavor of food! All these mingle together to form the symphony of that remarkable plant".

(The People's Daily 2/14/56)

Again, the People's Daily of March 5, 1956, reported; "The mess hall of the First Cotton Textile Mill of Peking has more than 1,900 diners, most of whom are unmarried new workers, and so their income is quite limited. But the meals provided by this hall are not only poor in quality they are also costly in price; consequently the workers have to pay much for their meagre food. It is estimated that every worker has to spend from 30 to 33 percent of his wages on meals, and many have expended as much as 50 per cent."

The proper maintenance of dining halls is an important task of the general welfare work, but the Chinese Reds have made a mess of it. Why? "Because the responsible cadres of the factory take it as a very lucrative business," stated the People's Daily, "and so this form of welfare work has been utilized to commit the crime of exploiting all workers. For instance, all the running expenses, including

furniture, kitchen utensils, and even salaries and wages of cadres, cooks and servants of the mess hall of the First Cotton Textile Mill of Peking are paid out of the money received from the diners. In addition, the Labor Union has used part of this fund for staging theatrical performances, showing moving-pictures and holding dancing parties. Still, the management of the mill has recovered JMP \$23,356 of the capital outlay and made a profit of \$8,035 JMP dollars."

With regard to living quarters for workers, the Chinese Reds have frequently published pictures of magnificent buildings claiming that they are for the accommodation of the families of the working people. In reality, they are either for the exclusive use of the responsible cadres or as special decorations of the Communist regime. The so-called "Workers' Cultural Palace" and offices of labor unions have little or nothing to do with the common working people.

Instead, there is the following complaint in the People's Daily of Feb. 19, 1956: "The Tientsin Food Preserving Factory built a new plant at Chang Kwei Chuang in 1953 with no living quarters for workers. They have to stay in the old factory at Si Yu Chuang, which is more than 40 miles away from the new site. Every morning the workers go to the factory by train and they return to their living quarters in the evening by bus; they have to spend more than three hours every day in travelling to and from the place of work. As a consequence, they can only get a little time for recreation and rest, and their insufficient sleep has resulted in poor health and plenty of illnesses."

Again, the People's Daily of March 11 of this year carried the following report: "The Harbin Railway Administration built a number of houses last year for the accommodation of workers and staff members of the Mutankiang Station. Owing to the fact that

the construction was done in a slipshod manner, all the walls are beginning to crack and the roof is leaking profusely, although the buildings have been completed only recently. When it rains, all the inside becomes thoroughly wet, and oftentimes mud and dust will fall from the ceiling into the rice bowls and dishes when people are eating. Many workers are unwilling to live in these new premises."

Since the workers cannot have proper food and a suitable dwelling place, they become depressed in spirit and take little interest in any activity. This condition is not only harmful to production, but it also breeds sickness and causes many to be in urgent need of medication. However, Red China at present is lacking both medicine and medical service, and this situation has brought a great deal of hardship and suffering to the people in general

and sick workers in particular. Hospitals, too, are poorly equipped and few in number.

On March 5 of this year, the People's Daily reported: "Some sick workers of the First Cotton Textile Mill of Peking, besides meeting the usual difficulties in trying to obtain medical attention, must pay for all charges of the hospital and even for the use of the ambulance." The same Communist newspaper of Feb. 14, 1956, told us: "The cadres of the Peking Rubber Factory do not allow the workers to consult physicians freely, unless they are very ill. Moreover, those who have been given sick leave, must make up the lost time by doing additional hours of work or taking extra shifts." The Chinese Reds place little, if any value on the lives of workers. No one should be misled by their propaganda.

(*Hongkong Standard*, 5/3/59)

For a better world

Pius XII, To the Faithful of Rome, February 10, 1952, Catholic Mind,

Of what use would it be to study the ways of God and of the spirit, if in practice one were to choose the way of perdition and to submit supinely to the goad of the flesh? What would it avail to know and to proclaim that God is our Father and that men are brothers, if every intervention of God in private and public affairs were to be feared? Of what value would be disputations on justice, on charity, on peace, if the will were already resolved to flee sacrifice, if the heart were determined to remain in icy solitude and if none were to dare to be first to break through the barrier of dividing hate to hasten to offer a sincere embrace? All this would but render more guilty the sons of light, to whom less will be forgiven, if they have loved less. It was not with such disunity and inertia that the Church in its very beginning changed the face of the earth, spread rapidly, endured beneficent down the centuries and gained the admiration and trust of all peoples.

Let it be very clear, beloved sons, that the root of modern evils and of their baneful consequences is not, as in pre-Christian times or in regions yet pagan, invincible ignorance of the eternal destiny of man and of the principal means of attaining it; rather it is lethargy of the spirit, weakness of the will and coldness of the heart. Men, infected by such contagion, try, as if in justification, to cloak themselves with the darkness of the past and seek an alibi in errors, both old and new. It is necessary, therefore, to act upon their wills.

Newsbriefs

1. Reds Deploy More Troops

CHINESE Communist troop movements across the border from New Territories have shown an increase, independent sources reported yesterday. Since the early part of this week, Communist forces stationed adjacent to the British border have increased to around 35,000. This concentration is considered unusual since the normal complement in that area numbered about a regiment. The increase and movement of Communist forces near the border are easily known in Hongkong as a result of the constant passage of people across the border. The new deployment, in view of last week's riots and disturbance, has aroused some interest here.

(Hongkong Standard, 10/20/56)

2. Intention Of Communist China

A former commander of the U.S. 7th Fleet in the Far East says "Red China is on the march with logic, patience and determination. Its rulers," said Vice-Admiral Alfred M. Pride, "are cruel. They are determined to dominate Asia and to rule as much of the rest of the world as they can get their hands on". Pride, now Commander of the Pacific Fleet's Air Force, told a meeting of the American Ordinance Association last night that only United States military and economic aid to Korea, Japan, Formosa and South-east Asia prevents China's expansion now.

(San Diego, Cal., Up; 10/18/56)

3. Soldier Escapes

A 21-year-old Chinese Communist soldier, Chou Shou-sheng defected to

Nationalist forces on the offshore island of Quemoy last Saturday, it was officially reported to-day. He escaped from Amoy in a motorboat armed with two machine-guns and was able to avoid pursuing Communist patrol boats the report said.

(Reuter, Taipei, 11/5/56)

4. Red Ban

An official of the Kowloon Meat Merchants' Association disclosed yesterday that local suppliers of pigs from the China mainland had since Sunday boycotted about 20 pork dealers in Kowloon who had purchased pigs from Taiwan. On Saturday, a shipment of 450 pigs arrived here from Taiwan; 202 head were sold in Kowloon and the rest were sent over to Hongkong. According to the Association, it was the first time that about 20 Kowloon dealers had bought Taiwan pigs, as they were usually sold on the Hongkong side of the harbour. Immediately after the purchases, local suppliers of mainland pigs banned 36 Kowloon dealers by refusing to sell them mainland pigs. The China mainland is still the chief supplier of pigs to Hongkong. Yesterday a few of the 36 dealers who had not purchased Taiwan pigs received their quota of mainland pigs. An Association official said. Hongkong dealers who have bought Taiwan pigs have not been included in the ban.

(South China Morning Post, 11/6/56)

5. Navigation to Be Extended

Navigation is to be extended along several rivers in Hunan Province in Central-South China where dredging

has begun. Included are the Yuan River, part of the Tze River and other waterways. All flow into the Tungting Lake which is connected with the Yangtze River. It is planned to extend navigation by over 1,000 kilometers along these rivers this year. This will make possible an annual increase of 2.6 million tons of freight to be carried along the Yuan and Tze rivers. The dispatch of food from and the transport of industrial products to this second largest rice-producing province in China will thus be facilitated.

(NCNA, *Communist, Changsha*, 10/26/56)

6. Ancient Human Skull

Part of a human skull and that of a thigh bone have been found in the southwestern part of Inner Mogolia. They are believed to be closely related to the "Ordos man" which existed 100,000 to 200,000 years ago. Bone, awls, spears and scrapers belonging to the Old Stone Age were discovered at the same time. More than 6,000 relics of various ages have been unearthed and collected in Inner Mongolia. The majority belong to the New Stone Age. Grayish brown painted pottery, fine stone hoes, stone picks, shovels, large plows and animal bones have been found among the remains of fine stone culture of the south, proof that farming and animal husbandry were engaged in at that time. Bronze and iron tools used by the Huns in ancient times have also been found in the Ordos grasslands.

(NCNA, *Communist, Huhehot*, 10/23/56)

7. Freedom of Religion

Rumors spread by vested interests about the religious situation in China are an absolute lie and false propaganda. This statement was made by J.S. Williams, Working President and Secretary General of the All-India Federation of National Churches, in a letter published in the National Herald on Thursday. Williams, who recently toured China with a group of Indian churchmen, said that there was full freedom of religious belief in China.

Church property in China was exempted from taxation, he said. Emancipation of the Chinese Christian church from slavery under the alien church administrative system was indeed an inspiration to nationalist Christians in the whole of Asia, "particularly to us Indian Christians, who are struggling for the liberation of the Indian church from the shackles of the age-old alien ecclesiastical system," he said.

(NCNA, *Communist, New Dehi*, 11/17/56)

8. Machine-Gunner Flees

At about 5 a.m. yesterday, a staff sergeant-major machine-gunner of the Security Division of the Liberation Army fled from Chungshan to Macao. The machine-gunner who fled for freedom is Ch'en Hung-wei age 26, a native of Sunwui, Kwangtung. He arrived here in a grey uniform jacket and blue Chinese style trousers. He brought with him a red-colored "service card." The present whereabouts of Ch'en Hung-wei is unknown. He refused to interview anybody and might have brought with him some military information from the Chinese Communist Army.

(H.K. *Chung Sheng Wan Pao*, 10/31/56)

9. Honor Vatican Prelate

The Chinese Nationalist government, through its minister to the Holy See, Dr. Cheou Kang Sie, has conferred on His Eminence Celso Cardinal Costantini, Chancellor of the Holy Roman Church, the insignia of the Grand Cross of the Bright Star with grand cordon. Cardinal Costantini once served as Apostolic Delegate to China. The honor was conferred in recognition of "all the things the Cardinal has done for the Chinese cause," according to Dr. Cheou. In accepting the decoration, Cardinal Costantini said he was accepting it in the name of all the missionaries who have worked in China with the native clergy to spread the message of Christ, and who are ready to return to that country as soon as circumstances allow it.

(Vatican City, NC; 11/6/56)

10. New Rail Routes

Air surveying of some 2,000 kilometers of new rail lines has been completed. Surveying started in the middle of August. The first line for which air surveying has been completed runs from Sian, Shensi Province, to Wuwei, Kansu Province, with a length of 920 kilometers. Air surveying for two other lines has been more or less completed, one from Sian to Hankow in Hupeh Province and one in Tsinghai Province from Sining to the Tsaidam Basin. These are the first air surveys conducted in China for new rail routes. Similar surveys for 3,000 more kilometers of new lines, including a line running from Tsinghai Province to Lhasa in Tibet, will be started soon.

(NCNA, *Communist*, Sian; 11/16/56)

11. Railway in Sinkiang

Work has started on the 190-kilometer east Sinkiang section of the Lanchow-Sinkiang Railway. This section extends from the Hungliu River in Kansu to Hami in Sinkiang. The whole section that runs through Sinkiang covers 1,230 kilometers. It is the westernmost section in Chinese territory of the Lanchow-Urumchi-Aktogai Railway, which, when completed, will shorten railway transport

between Peking and Moscow by more than 1,000 kilometers compared with the China-Mongolia-USSR railway that runs through the Mongolian capital, Ulan Bator. The Sinkiang section will traverse a vast expanse of the Gobi Desert, the grasslands, the fringes of the Turfan Lowlands, the Tianshan Mountains, and swampy areas before it reaches the Alashan Pass on the Sino-Soviet border.

(NCNA, *Communist*, Urumchi, 11/16/56)

12. Railways to Be Double-Track

Railways radiating from Chengchow, one of China's major railway junctions, are being double-tracked. Chengchow in Honan Province, on the middle reaches of the Yellow River, is one of the busiest centers for railway traffic at present. Railways stretch from here to Peking in the north, and to the future industrial bases in the northwest. The sections now being double-tracked consist of a 188-kilometer section to the north of Chengchow and a 177-kilometer section to the west. Both will be completed by the end of next year. The entire route of the Peking-Hankow Railway via Chengchow, 1,200 kilometers in length, will be double-tracked during the second five-year plan period beginning in 1958.

(NCNA, *Communist*, Chengchow, 11/18/56)

Autobiography of God

From Swift Victory by Walter Farrell, O.P., and Dominic Hughes, O.P.

The unseen things of the mysteries of supernatural revelation are basically the autobiographical details of God's Trinitarian life. The biographical data that can be had from the record in nature give an understandable picture of the Simplicity, Perfection, Infinity, Eternity, and Unity of God; all, in fact, "the invisible things of him . . . clearly seen, being understood by the things that are made" (Rome. 1:20). His intimate life, is however, without revelation, as unknowable as His thoughts. Yet for those who have the facts of His life and the faith to assent to them, a wholly new album of unexpected and undeserved pictures and vignettes is open and available for quiet contemplation. This album of the author of grace is filled with accurate representations of Him through Sacred Scripture and Tradition; its borders are fixed in the teaching of His infallible Church. It offers men not just something to browse through . . . , but a way of life, a reason to die, and a perfection of human nature through grace which can only be exceeded by the vision of glory.

Mission Chronicle

The Missionary Intention for January 1957: "For the priests and faithful in China who are suffering for the Faith in prisons and in forced-labor camps."

CHINA

1. Catholics in Prison

Treatment — There is no room for doubt that the prisons of China and the slave-concentration camps are overcrowded with prisoners since the investigations of a special Commission of Enquiry held its sessions at Brussels from April 20 to 30. In fact there are thousands of documents and evidences which have come out in discussions carried on by 3 missions on the Far-East during the course of 1954, 1955 and 1956. These missions were sponsored by the International Commission Against Concentration-regimentation, and aided and supported by other international organizations, such as the International Confederation of Free Unions which represents 55 million workers in 75 countries.

The conference of Brussels establishes irrefutably the following facts:

1 — The Chinese citizen, from the time of his arrest, is completely handed over to the will of the Communist Government. He is presumed guilty by the Peoples' Government, "which is never wrong," and no legitimate means of defense is offered him. Under indescribable physical and moral tortures, "spontaneous confessions," are extorted from him which will serve for his own condemnation as well as that of many others.

2 — The forced-labor-camp not only exists but, it is even a normal, customary and permanent institution which serves both as a means of re-education and plays an important role in the economic reconstruction of the country.

3 — The physical surroundings of the prisons and the work are extremely harsh. But they are the least part of the punishment. The psychological re-education and the tormenting indoctrination result not in making "new men," as it is supposed, but "degraded men." It is a real work of dehumanization, a continual outrage on the personality and dignity of man.

These conclusions of Brussels are not in the least exaggerated. At Hong-kong, the point of arrival of those expelled, we have seen real living skeletons get off the trains and the boats; phantoms, as it were, who had to be carried on stretchers, mentally confused, a prey of terror, remembering nothing of what they had "confessed" or on the other hand tormented with remorse at the thought of having signed while in stupor and through exhaustion. Father Brun of the Scheut Congregation who had experience in Nazi camps and Chinese prisons declared: "that he preferred 10 years in a Nazi camp to one month in a Chinese prison."

Condemned for Their Adherence to the Faith — It is necessary to repeat this because the Communist propaganda has now persisted for years that there is no persecution of religion in China and there is complete freedom of religion, and those who are arrested, it is because of their "political crimes." Father Clifford, S.J. heard his judge say: "The Pope is a liar and a hypocrite when he declares that there is religious persecution in China." The argument is not new. It was also for political crimes that Nero transformed the first Christians into living torches and thus illuminated the imperial gar-

dens. Unfortunately, it is the type of falsehood which is easily believed.

All those who lived through the dramatic years of the persecution in China know that priests and faithful were not agitators, that they made concessions as far as possible, and that they collaborated with all the enterprises of the regime in so far as they were compatible with their religious practices and their Faith. But when their Faith or their allegiance to the Sovereign Pontiff was at stake, they preferred imprisonment to apostasy.

They are in prison because they refused to approve the expulsion of the Apostolic Internuncio, because they refused to accuse the foreign missionaries of imperialism, because they declared that they cannot be separated from the Sovereign Pontiff or belong to the "Church of the Three Independences", or the "Patriotic Church", because they tried to maintain contact with their superiors in Rome, because they taught catechism to children, because they refused to declare the Legion of Mary "reactionary", because, finally, they guarded the Tabernacle, so that the Eucharist would not be profaned. Their enemies are free to call them political criminals but Catholics know that they are martyrs and are suffering for the Faith.

When history can be written with a little more reflection and when historians weigh the torment of the Church in China, two things will show up in evidence: the foolishness of the accusations brought forward, the stupidity of a persecution which is set on destroying three million Catholics who are politically harmless, and, the admirable patriotism, the spiritual courage of these Christians who did not let themselves be won over by any fallacious promises.

A Right to Our Prayers — How many are there in these prisons and camps? The Brussels Commission, which had the listing and geographic position of 297 concentration camps in China, has not been able to solve the problem with any certainty. A modest estimate seems to be that of the Trade

Unions of Hongkong and Kowloon which count about twenty million slaves in Red China.

How many Catholics are there among them? We, also, are forced to conjecture. A recent letter from a Chinese religious told us that in Shanghai, on the average, there were two "missing" from each Catholic family. Supposing that this is the situation all over China and that each family is made up of ten people, one Catholic in five would be in prison or in concentration camp. Out of a total of three million Catholics, that would be 600,000 "missing." "Absent," "missing" — tragic words. Let us think also of the suffering of those who wait at home for the "missing." One thing is certain: these "missing" are our brothers in Christ. We say off-hand, "the Catholics of China are persecuted, the Catholics of Poland are persecuted, the Catholics of Czechoslovakia are persecuted. . . ." Would it not be much more exact to say, "WE CATHOLICS are persecuted in China, in Poland in Czechoslovakia. . . ." This second formula has at least the advantage of marking our solidarity with all those who suffer. Is it not theologically certain that when one member is attacked the whole body is attacked? It would have the advantage of pushing us into an immediate defensive reaction, the only reaction which is right for a Catholic, that is, prayer, the fervent prayer which truly comes from the heart for the Chinese members of the Catholic family, our family, martyred on the Manchurian plains, along the length of the new railroads of Sinkiang or at the foot of the dams on the Hoai River. All the length of their monotonous, dull, insupportable days, they "escape" through their heart to Him Who will one day be their superabundant reward. The Divine Office that they can no longer say, why not say it for them and with them? The rosary of which they have been deprived, why not say it for their intention? Why don't the fervent Christians of the whole world assist not at one but at two Masses a week in union with the members of the Mystical Body, which in China no longer has this happiness.

A Christian in Shanghai, wrote on May, 3, 1956 to the Holy Father: "Many priests, Brothers, Sisters and lay people are condemned to imprisonment and have been deported to Manchuria and to the north of Kiangsu to undergo forced labor and live like animals. They are truly great and suffer for the Church. We should take them for a model and imitate them. I beg your Holiness to make an appeal to the Christians of the whole world that they might pray each day for those who suffer, in order that God may give them the courage to resist until death." The Holy Father asks us "to pray especially for the priests and Christians of China who suffer for their Faith in prison, at forced labor."

(Fides Sept. 1/56)

2. New Method of Indoctrination

Hongkong. 9/1/56 (AIF) — From the Communist-Youth-Newspaper, July 25, we quote the following news item: "The democratic youth of Peking, Tientsin, Shanghai, Wuchang and other cities have decided to organize tours and excursions during the vacation time for the young people of different religious beliefs. The Communist Youth of Peking and Tientsin have already joined together a group of Catholics and Protestants to travel to the Northeast. They will visit the heavy industries of Shengyang, Changchun, Nanshan and Dairen. The Communist Youth of Shanghai are in charge of 100 young persons of different religious faiths on a trip to Tsingtao. In order to attract a greater number of persons for the excursions a night promenade on the Shanghai river front was announced. Catholics, Protestants and Mohammedans of Wuchang formed into 3 groups and sailed down the Blue River (Yangtze) from Nanking to Shanghai. They will visit the mills and the historic sights. At Loushan, where they will spend 3 days, they will meet the model workers. During this Summer period, the youth of the different religious beliefs will not only see the beauty of the country, but also become acquainted with social reconstruction at first hand and thus receive an additional patriot-

ic education." It is impossible, when one knows the real condition of the religious minority, not to see in this undertaking that a new effort is being made to put pressure on the youth who still believe in God. The fact that these excursions are exclusively organized for believers shows that it is a new attempt to lead them astray.

3. In Prison One Year

Hongkong 9/15/56 (AIF) — One year ago, on Sept. 8, 1955, in the dead of night, H.E. Most Rev. Ignatius Kung was arrested together with 7 Chinese secular priests of his diocese, 14 Chinese Jesuits, 2 Carmelites and 300 Christians. This police operation was accomplished with the use of unprecedented forces. All Catholic families were confined to their homes for 8 days in order to prevent any demonstration. On September 26, the net was again lowered: 10 diocesan priests, 9 Jesuits, 38 seminarians, 5 Religious and thousands of Christians were arrested. Under the pretext of destroying a so-called "antirevolutionary" movement in Shanghai, the Communist authorities deprived the diocese of its Chief and his principal helpers.

It was necessary, at the same time, to excite public opinion. This was the work of the press, radio and public meetings. It is well to speak here of one of these meetings. Unfortunately, our information, received from an eyewitness still greatly shaken by what he had seen and heard, is incomplete. "It was the first or second Sunday following the 8th of September, in the Shanghai Stadium. There were 30 or 40 thousand people present. The Christians had been especially 'invited'. The fact of having been invited was the sign that the person did not have any 'personal problems'. Those who had not been invited could fear anything. Thus understood, once invited, there was no question of not going. Therefore I went. There were many speeches made against Bishop Kung who, however, was not present. Before and after the speeches a slogan was shouted and repeated many times. I repeated it so many times that I know it by heart.

‘STRONGLY, RADICALLY, COMPLETELY, TOTALLY, LET US LIQUIDATE THE COUNTER-REVOLUTIONARIES HIDDEN IN THE CHURCH AND KUNG PIN MEI THEIR LEADER.’”

“And you, a Christian, did you shout that?” he was asked. “Oh, only with my lips. It was impossible to do otherwise; for not to cry out was to condemn oneself. Now I am ashamed. I do not know if you can understand... I have a family.”

The Catholic press, in due time, made mention of two other meetings at which Bishop Kung had been present. One where he had responded to the accusations with the cry: “Long Live Christ the King,” the other, in the course of which, silent and exhausted, “he was a living image of Christ during His Passion.” The Communist press has violently denied the reality of these “apparitions,” which does not mean to say that they did not take place.

Over the long months propaganda was unleashed against the “antirevolutionary” and “unpatriotic” Bishop of Shanghai. He was accused of nothing less than having fomented a plot against the security of the State. At the same time, enormous pressure was placed on the priests and faithful to enroll them in a “*patriotic association*.” The patriotic association (Ngai Kuo Hoei), formed under conditions of unimaginable terror, controls and administers all the parishes. It administers the goods of the Church and distributes “subsidies” to those who “merit” them. It censors the mail. A letter, even from the Pope, will be delivered only if it is judged to contain nothing seditious. The monthly intention folders of the Apostleship of Prayer are considered antirevolutionary and are not distributed. This patriotic association is headed by a pagan, the Vice-Mayor of Shanghai, and the Vice-President is a young woman, Miss Li Wen-tse, a Catholic student who, after a long imprisonment, sold her soul to the regime.

These are the two people who, in fact, direct the destiny of the Church in Shanghai.

The vast majority of the Catholic people do not recognize the Catholic Church in the caricature which is offered to them. Many refrain from attending Mass and receiving the sacraments, not wishing to receive them from priests whom they judge unworthy. Numerous reports have come to us of entire families who limit themselves “to praying at home,” and who remain, in spite of all the dangers, faithful to the Holy See and its legitimate representative, Bishop Ignatius Kung.

After a year it is clear that the People’s Government, by arresting and accusing Bishop Kung, not only performed an *infamous action*, for no one in China can seriously doubt the patriotism of the Bishop of Shanghai, but also committed a *notorious blunder*. So solicitous for “face,” the Communist Government has given to the world a striking proof that this persecution, which it seeks to conceal, surpasses, perhaps, in horror and perfidy, the worst which the Church has known in its long history. Whether intended or not, there is, henceforth, in the Far East an “Ignatius Kung case,” as there is in the West a “Mindszenty case.” Different in race, language and education, but brothers in Christ, the Cardinal of the West and the Bishop of the East, have shown the same spontaneous reactions for the defense of the Faith and fidelity to the See of Peter.

For a year, Ignatius Kung, this “very worthy Bishop of the Catholic Church,” has been lodged in a dungeon. Will he soon be freed, as rumors circulating in Shanghai would lead one to suppose? Will he still be Ignatius Kung, the valiant defender of the Christian City, or simply the shadow of his former self, broken by a long, clever persecution and subtle torture? On the occasion of this anniversary, the entire Catholic world should join hands with this prisoner of Christ, undoubtedly one of the greatest figures of the Eastern Church.

4. Guided Tours

Hongkong 9/15/56 (AIF) Excursions are in fashion in Red China. Important foreigners are being invited to make a tour of China. The prison of the political criminals and anti-revolutionaries is left behind in order to admire the astonishing accomplishments of the regime. Special excursions are organized for Catholic, Protestant and Mohammedan young people. Young Communists likewise profit by their vacation periods to make group trips. We imagine them, at a distance, as being very much like Boy Scouts, freely enjoying themselves at the lake shore, or on the beach, climbing peaks or gathered in a grove around a camp fire.

The reality is entirely different. The youth of the Sub-Prefecture of Suen Ko had organized an 'excursion movement'. A hundred enthusiastic youngsters were enrolled. At the time of departure an envoy of the Central Committee of Hei-lung-kiang (Manchuria) arrives and before the young people gathered in the yard of the Sub-Prefecture he speaks in these terms: "Comrades, as the representative of the Central Committee, I am going to indicate some points of discipline to be observed during your journey and I hope that you will strictly observe them. No one is permitted to swim. No one is permitted to sail. When in camp, no one is permitted to leave or to cross the road. The Central Committee is not responsible for accidents." (Actual text. Cf. Communist Youth Journal, August 1, 1956). Upon their return, the young Communists of Suen Ko, treated like 'Kindergarten brats', managed to insert in the press a protest accompanied by a caricature. Youth in a cage makes its tour of China, pushed and directed by a 'commissar', while a little bird, for whom the cage is obviously intended, enjoys liberty. A good point for the youth of Suen Ko who have not lost their humor and taste for liberty.

Notice to European travelers: Who wants to make a little tour of China in a cage?

5. New Tack, Same Goal

Hongkong, November 5, 1956 Foreign observers have been puzzled by the virulence of the Chinese Communist attack on the Catholic Church in China. After all, Catholics are only an infinitesimal section of a vast population, about three million out of an estimated six hundred million. Moreover, save for a few sections such as the Peking area, Chinese Catholics are widely scattered. All this would lead one to expect Communist policy to more or less ignore the Catholics as being too small a group to cause concern. That Peking has not done this is proof that they have realized that the Catholic Church, though small in numbers, posed a real menace to their regime. To allow citizens, no matter how few, to continue to live in the belief that a person has a higher destiny than to serve the State, Communism could not permit that, hence the crackdown.

Since gaining control of the China mainland the Chinese Communists have attempted to cloak their brutal persecution of the Catholic Church under various guises. Proof that their stratagem has been at least partially successful is given in the fulsome accolades delivered by some who have visited China during the past few years. Were one to accept the testimony of such visitors he would be duped into swallowing whole the Peking propaganda output to the effect that there is complete freedom of religion in Red China, that missionaries who have been imprisoned were actually 'criminals'. Conveniently, such favorable, slanted reports receive wide publicity whilst the travesty of justice inflicted on Catholics and their spiritual leaders receives scant notice.

'No news is good news' is a familiar saying. Like all sayings it does contain a modicum of truth but it can also blind us to realities. Human nature, incurably optimistic in some ways, readily forgets the unpleasant when given half a chance. Persecution in Red China is one of those unpleas-

ant realities. The fact that anti-Catholic tirades seldom appear in the Communist press now, that only a handful of missionaries are still held in jail, this is interpreted as a sign that Peking policy is mellowing, that the Reds are now content to allow the Catholic Church in China to carry out its religious activities unimpeded.

That Peking has not given up its aim of destroying the Catholic Church is borne out by the most recent information that has filtered through the Bamboo Curtain. It will be remembered that all through the year 1951 the Chinese Communist press printed reams about the Independent Church, and the whole-hearted support it was receiving from 'patriotic Catholics'. It took some time for the true story to reach Hongkong; the 1951-1952 Mission Bulletin gave considerable coverage to this, showing conclusively that Red propaganda had again used the 'big lie' technique. Then it was that imprisonment and expulsion of Catholic missionaries went into high gear. The 'Independent Church', the 'Progressive Church' were terms dear to the heart of the Communist propagandists but eventually they admitted defeat by changing to 'Patriotic Church'. This new name received considerable play once the Papal Encyclical "Ad Sinarum Gentes", December 22, 1954, clearly and unmistakably condemned the 'Independent Church' movement for what it is, schism.

The term 'Patriotic Church', aided by unrelenting pressure, made some inroads on Catholic solidarity, but the bulk of the Chinese Catholics and their spiritual leaders would have none of it. Determined to succeed in their effort to gain control of the Catholic Church the Peking authorities last summer called a "meeting of Catholic leaders". The NEW CHINA NEWS AGENCY, Peking's mouthpiece, July 27, 1956 announced that Chou En Lai received 38 Catholic delegates, "Preparatory Committee of the Patriotic Conference of Chinese Catholics". The news release gave only the names of these 'delegates': Bishop Wang

Wen-ching, Shunking, Szechuan; Bishop Chao Cheng-sheng, Sien-hsien, Hopei; Bishop Li To-yu, Chowchih, Shensi, and, Bishop Yi Hsuan-hua, Sing-yang, Hupeh. There was no identification of the other 'delegates', no means of knowing whether they were clergy or laymen. Except for that announcement of July 27th the Communist press maintained silence.

Recently, from information that has reached us, we can form a rough idea of what happened at that July meeting, and the fresh tack taken by the Reds in their campaign against the Catholic Church. There is now a new organization, the exact name of which we have not as yet received; 'Patriotic Society' would be close to the name. There is definitely no mention of the word, church, in the title. This organization is limited to Catholics. The Reds insist that it is solely a civic organization, that it has nothing to do with religion. Yet they make it clear that only Catholics may belong to it. Heavy pressure is being brought to bear on Chinese Bishops and priests to accept 'posts of responsibility' in the organization. To bolster the membership drive a document signed by three Bishops and one Prefect Apostolic, all Chinese, is being given wide circulation. Though we have not seen a copy of this document we are told that it consists of an assurance to Catholics that the movement is not in any way opposed to the Catholic Faith, that it is merely a civic society, hence all true Catholics should regard it as a patriotic duty to join.

Bishops, priests and Catholic laity see all this for what it really is, a trap. They refuse to join. 'Progressive Catholics' have convened meetings, attendance compulsory, giving long talks in an effort to sway the Catholic laity; the only response was jeers and catcalls. What scanty information is available indicates that this latest move will prove no more successful than have those of the past several years.

6. Mainland Report

Hongkong, November 20: — Fr. Paul Tsong, the number two substitute appointed by Bishop F.X. Ford, M.M. prior to his own imprisonment and death in a Communist prison, was released last May after five and a half years in jail. Reports reaching here state that he is now able to carry out his duties as acting head of the Kay-ying diocese, though he is not able to visit the outlying churches of the diocese.

Following the provisions of Canon Law, when Communist policy pointed to his being prevented from administering his diocese, Bishop Ford appointed Fr. Paul Lam as the first substitute, Fr. Paul Tsong as the second, and, in case both of these were imprisoned a Catholic layman was named to administer the material side of the diocese. All three appointees went to jail shortly after the arrest of Bishop Ford. Though Fr. Paul Tsong has regained his freedom the other two are still in jail. Bishop Ford died of ill-treatment in a Canton prison February 21, 1952.

No reports have come from any other mission districts.

We have been told that Fr. Huengsberg, S.V.D., released in Peking last April has not as yet acknowledged letters sent to him, giving rise to the suspicion that the letters were not delivered or else he is not permitted to write. A foreign embassy in Peking acting on a request for information sent word that they have not been able to contact him, that they do not think he is entirely free.

BURMA

1. Sixth Buddhist Council

Mandalay 9/1/56 (AIF) — The ceremonies of the 2,500th anniversary of Buddha's death, held from May 20th to 26th in the capital of Burma, brought to a close the 6th Buddhist Council opened in Rangoon on May

17th, 1954. During the past two years, meetings have been held regularly in the "Sacred Cave," a grandiose imitation of the Rajgir grotto in India, where the 1st Council was held after Buddha's death. The main hall of the "Sacred Cave" can hold 10,000 people. The principal objective of the Council was the examination and approval of the Buddhist writings, previously revised by a large commission of learned Buddhist priests. The work was divided between five main sessions each attended by 500 Buddhist "bishops" chosen from among the most learned of the five big Buddhist countries: Burma, Ceylon, Siam, Cambodia and Laos. Henceforth these new revised writings, representing 40 volumes, totalling 16,149 pages, will be considered as the only authentic ones; a copy was handed to each of the 2,500 Buddhist priests who attended the meetings.

If the press is to be believed, hundreds of thousands of people from all corners of Burma and neighboring countries attended the festivities of the 2,500th anniversary. But the organization of the commemorations, it has been observed, was not quite so good if compared with the perfect order prevailing and admired at the time of the National Eucharistic Congress last February. Among the principal ceremonies worthy of note were:

- 1) Admission to the monastery of 2,688 adolescents. Every Burmese boy between the age of 10 and 15 is expected to spend a certain period of time, if only a few days, in a monastery where he wears the yellow robe and leads the life of the Buddhist priest. Though this is not absolutely necessary most boys comply with the custom. The ceremony connected with this function is called "Shinlyu" or purification. When the time comes, the child is dressed in the richest clothes available and thus paraded, embellished with all kinds of jewelry, through the streets of the town or village, on a cart or horseback or in a richly decorated motorcar. Parents and friends accompany the child to-

gether with groups of dancers and the inevitable fanfare. Usually the procession ends at the family home where together with the principal guests are the most worthy Buddhist priests of the neighboring monastery. Once back in his home the neophyte discards his precious clothes, his hair shorn he prostrates before the Buddhist priests, he requests admission to the monastery; the priests clothe him with the yellow robe and give him the container in which he will collect his food daily. This ceremony, it will be observed, resembles that of the taking of the veil or habit in our convents and likewise signifies the repudiation of all earthly vanities.

On May 24th at Rangoon, some changes were brought to the usual ritual. The gigantic procession of the many children, after having toured the city, instead of ending at the individual homes, proceeded directly to the "Sacred Cave." There, it was not the candidates who requested admission, but Madame U Nu, wife of the Premier then in office, who did so on behalf of the children. She then sprinkled the "water of libation". On that occasion a Minister of State himself joined the crowd of children and took the yellow robe for a week.

2) The many offerings to the Buddhist priests. This is known as one of the principal practices of the Buddhist religion. When priests are invited for a wedding, a funeral or for any other occasion, they do not attend in general to officiate but to receive presents. For all true Buddhists the offering of these presents constitutes the principal source of merit; it is not the priest but the donor who expresses thanks. The refusal of a present on the part of a Buddhist priest constitutes a kind of excommunication. Our catechisms in explaining the terminology "excommunication" use the expression "overturned bowl" which alludes to the gesture of a Buddhist priest refusing the offering of rice by the faithful.

3) The planting by the President near the "Cave" of two sacred com-

memorative trees, one in honor of Gautama Buddha, whose anniversary is celebrated, and one in honor of Arimatheya Buddha, who is still to be born in the 2,500 years to come and who will be the 5th and last Buddha.

4) The release of 2,350 prisoners in honor of Buddha.

5) The proclamation of a Buddhist Holy Year 1956-57.

6) The promulgation by the 3,000 Buddhist priests meeting in the "Sacred Cave" of the following directives addressed to all Buddhist priests and valid for the next 2,500 years:

Not carry on any kind of trade.

Not handle money or precious objects.

Not interfere with the care of the sick.

Not attend public manifestations or sports events, or gamble.

Wear the robe with decorum.

Not leave the monastery uselessly.

Not take part in any business or work outside that prescribed for the priests by the Buddhist rulings.

A few days prior to the close of the council, a certain number of priests, after a special meeting, sent a kind of ultimatum to the Government requesting among other things: 1) that Buddhism be declared a religion of State. 2) that all the country's elementary schools be entrusted exclusively to their monasteries. Unless they were given satisfaction before May 22nd, they threatened the organization of demonstrations. The Premier U Nu it would seem gave an answer, in the negative, and only to the first point, judging the matter inopportune. He said: "In any case, this would not mean any great change in national life. In the Constitution we promised to tolerate all religions and we intend to adhere faithfully to our promise."

2. A Buddhist State?

Rangoon, 9/8/56 (AIF) — Buddhists and Buddhist monks have, in the past.

agitated for a Buddhist State. The last such demand was made of the then Prime Minister, U Nu, at the close of the Sixth World Buddhist Synod in May. Although pressurized by demonstrations staged in Rangoon and other major towns of the country, U Nu refused to honor the request. The reasons given failed to convince the monks. It came as a great surprise when, on August 18th, U Nu, now President of the Party in power, told the instructors of the School of journalism that he was considering declaring Burma a Buddhist State in the near future.

The next morning, THE GUARDIAN, one of Rangoon's leading newspapers, edited by Buddhists, said in its editorial: "U Nu's intention to declare Burma a Buddhist State will please the zealots, both clergy and lay. . . . Of all people, U Nu should know best that it is not declarations but deeds which will make Burma truly a Buddhist State. Article 21 of the Union Constitution recognises the special position of Buddhism as a the religion professed by the overwhelming majority of the citizens, which is one way of saying that the country is overwhelmingly Buddhist. We ourselves are Buddhists, but this fact does not make us forget that there are also Christian, Moslem, Hindu and Animist citizens in this country whose main desire is to be let live. It is no worthwhile achievement to ride roughshod over the sentiments of these minority citizens and compel them to recognise Burma as a Buddhist State. The important question is whether we Buddhists really recognise Burma as a Buddhist State in our daily conduct and dealings with fellow Buddhists and non-Buddhists." THE GUARDIAN pointed out that the Communists and other extreme left groups are composed almost entirely of Buddhist and that it is naive to expect that these people will be converted overnight to the Buddhist way of life by the simple declaration that Burma has become a Buddhist State. On the contrary, this decree will give the Communist propagandists a powerful weapon in their

work among the racial and religious minorities in remote areas which are already threatened by alien subversion. States THE GUARDIAN: "We will therefore ask U Nu to think twice before he acts on his intention."

3. Difficult Situation

Kengtung, 9/25/56 (AIF) — During the last few weeks, in the eastern part of Burma adjacent to China, Chinese Communist troops have committed border violations provoking fierce clashes with regular Burmese troops. This Burmese territory is part of the Diocese of Kengtung, where, during the past year, about 1,000 persons belonging to the Akha tribe were converted to Catholicism and have erected small bamboo villages located only a few hours walk from the Bishop's residence. In recent times the situation in this area has been critical, due to the presence of Chinese Nationalist troops who entered Burma during the period of the Communist invasion of China. Far from their supply bases, cut off from all contact with their leaders, these soldiers have become brigands. In vain did the Burmese Government send detachments of regular troops to drive away or capture them. Such a situation does not favor the development of the apostolate. The Mission is suffering: villages have been attacked and plundered, Sisters robbed while travelling and two missionaries killed, victims of these lawless troops. The two missionaries were Italians, Fathers Manghisi and Farronato, the first shot on February 15, 1953, and the second murdered on December 9, 1955.

CEYLON

1. Weakened Education

COLOMBO, Oct. 23, (NC) — Archbishop Thomas B. Cooray, O.M.I., of Colombo has declared that political interference and a short sighted sense of nationalism are the greatest hazards that face Ceylon's education system. Speaking at St. Bernard's College here, the Archbishop pointed to politi-

cal expediency and mob popularity as taking the lead in the formation of educational policies. Well tried and established systems, he said, are being undermined merely to satisfy some popular sentiment. The prime duty of the state, the Archbishop concluded, is to safeguard the interests of children in education, and the right of parents to select an education in line with their religious and moral convictions.

2. Reparation for Attack on Our Lady

COLOMBO, Oct. 29, (NC) — Archbishop Thomas B. Cooray, O.M.I., of Colombo has ordered week-long reparation services in all his churches in honor of the Blessed Virgin. The action followed the publication by a Buddhist religious leader of what was described as a scurrilous pamphlet against Our Lady. The Archbishop said that he had made personal protests to the government against the pamphlet which he said "outraged the honor" of the Mother of Christ. He voiced the hope that adequate remedies would be found to prevent the repetition of such insults. Archbishop Cooray also thanked non-Catholic leaders who came forward to refute the publication.

The prelate prescribed a week of atonement for the defamation and suggested acts of devotion and sermons for the occasion. He set aside a day of special reparation by the clergy and religious of his archdiocese and also a Children's Day. Meanwhile, appeals have gone forward to the country's prime minister and minister for cultural affairs calling for a ban on the sale of the publication. The appeal was voted by the Negombo city council, a key Catholic area, which criticized what it called the indifference of officialdom to a matter concerning a prominent Ceylon minority. The council asked authorities to demonstrate their sense of fair play by taking to task the author of the pamphlet.

JAPAN

1. National Meeting, St. Vincent De Paul Society

TOKYO, 10/6/56 (AIF)—A national meeting of St. Vincent de Paul Society was held at the National Catholic Committee offices, Tokyo, on Sept. 22nd and 23rd. The principal address of the meeting was given by Dr. Kotaro Tanaka, Chief Justice of the Japanese Supreme Court. The theme of the two-day meeting was: "More Laymen for Japan." The extension of the St. Vincent de Paul Society and the propagation of the Faith by means of charitable activities and special works were among the matters discussed.

2. Special Summer Study

TOKYO, 10/6/56 (AIF) — During the summer, special training courses for university student catechumens and neophytes were conducted by Fr. Helmut Erlinghagen, S.J., at Sophia University. The lectures were based principally on questions of faith and morals, but not to the exclusion of social and political topics. More than 80 students were in attendance. So far this year 22 students from the various Tokyo universities have been received into the Church from among Fr. Erlinghagen's study groups.

3. Catholic Ambassador Dies

TOKYO 9/6/56 (AIF) — On Monday evening, Sept. 10th, Shun'ichi Kase, Japanese Ambassador to the Federal Republic of West Germany, died at his home in Tokyo. Mr. Kase, who was 58 years old at the time of his death, had been ill since last June with cancer of the stomach. Born in Tokyo, Mr. Kase entered his country's diplomatic service in 1920, serving as minister to Italy and Switzerland before World War II. Following the war he left the Foreign Office, but was recalled in 1952 to serve as Ambassador to Mexico. In November of the following year he became Japanese Ambassador to West Germany. Mr.

Kase returned home last June for medical treatment. Mr. Kase was received into the Church on August 17, 1956, by Rev. John Laures, S.J., who met Mr. Kase in Germany last year. Mr. Kase's wife is also a Catholic. Among the dignitaries present for the Solemn Requiem Mass in St. Ignatius Church, Tokyo, on Wednesday morning, Sept. 12, were the Japanese Foreign Minister, Mamoru Shigemitsu, and the Ambassador of West Germany to Japan, Dr. Hans Kroll.

4. Bamboo Rosaries

ROME, 10/6/56 (AIF) — Veda Iamotsu, Mayor of Oita, a small town on the east coast of Kyushu, Japan, has conceived the idea of making bamboo rosaries and using the profits obtained from their sale for the erection of a museum of ancient Christian objects of worship in his city. In 1551, St. Francis Xavier began his work of evangelization in Oita, then known as Funai, and the city consequently became the center of the Jesuit's apostolate in Japan. Unfortunately, Oita was destroyed in 1586, during the violent civil wars which then ravaged the country, and in 1614, the Japanese government ordered the persecution of the Catholics. In spite of these hardships the Christians remained firm in their faith, continuing to pray secretly in their homes. Ancient medals, crucifixes, small statues and similar objects bear witness to the attachment of these first Japanese Catholics to their faith. The exhibition planned by the Mayor of Oita is intended not only to recall St. Francis Xavier's arrival in these distant islands, but also to commemorate the survival of the Christian spirit in those communities which suffered during the persecution of the 17th century. Another collection of Christian objects has been organized by Father Laures, S.J. at Sophia University in Tokyo.

5. Papal Honor

Tokyo, Nov. 5 (NC) — Archbishop Peter T. Doi of Tokyo has been named an Assistant at the Pontifical Throne

by His Holiness Pope Pius XII. The papal honor is in recognition of the prelate's years of service as head of the Archdiocese of Tokyo and in appreciation of his zealous work for the Church in Japan

6. First Japanese Carmelite

TOKYO, Nov. 13 (NC) — Sister Elizabeth of the Trinity (Teruko Ogimachi) has been named superior of the Carmelite convent in Nishinomiya, near Kobe. Sister Elizabeth is the first Japanese Sister to be appointed superior of a Carmelite convent and she was the first Japanese girl to become a Carmelite nun.

7. Superior General Visits Missions

TOKYO, Nov. 13 (NC) — Father Victor M. Costatini, Superior General of the Conventual Franciscans, is conducting a visitation of the order's missions in Japan. The Conventual Fathers have missions in Tokyo, Nagasaki, Nishinomiya, Amami Oshima, and Konagai. The order was introduced into Japan in 1930 by Father Maximilian Kolbe, Polish priest who finally died in a nazi concentration camp. His cause for beatification is now being considered.

8. Archbishop of Manila Extends Thanks

TOKYO, Nov. 13 (NC) — Archbishop Rufino Santos of Manila paused here on his way to Manila from Rome to thank Japanese officials for 60,000 bags of cement they sent for the reconstruction of war-battered Manila cathedral. The project was organized by Iwataro Uchiyama, prefect of Kanagawa prefecture. The Manila cathedral was practically destroyed by bombs in World War II.

9. Nuns Teach Chinese Cookery

TOKYO, Nov. 17 (NC) — In a tiny building, not far from the Russian mission in this city, two refugees from the communists are earning a living and continuing their Christian missionary work by teaching Chinese

cookery. For 20 years two American Benedictine nuns have been chased from mission to mission by war and communism until they have finally settled in Tokyo. They capped their successful flight recently by publishing an intriguing little book called, "The Art of Chinese Cooking."

The two nuns, Sister Francetta and Sister Regia, began their mission work in the Catholic University of Peking, China, in 1930. Later they moved to Kaifeng, Honan Province, where their education in Chinese cookery began. As smiling Sister Francetta says, "We learned to enjoy the tastiness and infinite variety of Chinese cooking because Western style cooking wasn't generally available. When our cook, would prepare a meal we watched everything he did and sometimes stopped him in mid-swing to measure exactly how much soy sauce or how many bamboo shoots he put into the dish. Little did we know that our interest would someday provide our daily bread, and sometimes a little butter."

The butter she mentions was a long time in coming. The pair were in Kaifeng when World War II broke out. Within hours after the start of the war they were interned in a civilian concentration camp as enemy aliens. They remained there for the duration of the war and at the end of hostilities returned to Kaifeng to continue their missionary work. Three years later, in 1948, the communist guns were booming at the gates of Kaifeng. The nuns moved to Shanghai but the Communists pushed them from there also. Finally they set up house on Formosa. It turned out that this, too, was only temporary. With the outbreak of the Korean war the American consul there ordered them to Japan. Here in Tokyo they moved into an already crowded Benedictine convent. A big question remained. How could they help support the convent and themselves? The two searched for an idea and finally found it. They decided to teach the Chinese cookery they had learned so casually.

There were hundreds of American service wives in the area plus embassy personnel and other foreign mission workers who would be interested in such an art.

Without advertising, except by word of mouth, the classes grew until they were crowding 150 students into the little convent classroom each week. There was a secret to the popularity of the class. The students naturally got to eat such delicacies as the sweet-sour pork and Shrimp Foo Yung that they helped to prepare during each class. Many women brought their husbands to the classes. At one time there were the wives of several foreign ambassadors in class and also the wife of a four-star general commanding all United Nations and American troops in the Far East. Before long the nuns' Chinese recipes were showing up on the menu cards of the better Chinese restaurants in Tokyo. This was a sure sign of their popularity. It all was climaxed recently with the publication of their book by the Tuttle Publishing Co., of Tokyo and Rutland, Vt. On its cover the nuns have used a version of an ancient Chinese proverb: "Better that a man should wait for his meal, then the meal should wait for the man."

KOREA

1. 285 Seminarians

ROME 9/8/56 (AIF) — The recruitment of the Korean clergy is in full swing. During the three unfortunate years of war the students were scattered and then with great difficulty regrouped in exile. However, within the last two years both the major and the minor seminary, which serve all 9 ecclesiastical territories of free Korea, have been relocated in Seoul and number 123 students of philosophy and theology, as well as 162 minor seminarians who add the study of Latin to the ordinary official program of secondary studies. The professors of both seminaries number 28 — 14 priests and 14 laymen — all Koreans.

These are the statistics of July 1955, but a recent letter announces that the number of minor seminarians has increased to 203.

2. The Church in Korea

ROME 10/6/56 (AIF) — In North Korea, which extends from the 38th parallel to the Yalu River and Siberia, the Communist regime has completely disorganized the Catholic missions. We have no recent news from the three ecclesiastical territories: Pyong Yang, Tokwon and Hamheung. Several thousand Catholics still remain in this area. On the contrary, in South Korea, the Church is enjoying complete religious freedom, the missionaries have been able to rebuild from the ruins of the war and Christianity is in full bloom. The official statistics of June 1956, give us the figures of 214,498 baptized and 27,332 catechumens. Thus the Catholic Church counts a total membership of 241,830 persons. The Protestants seem to exceed 400,000 members.

South Korea is divided into 5 ecclesiastical territories, 3 of which are entrusted to the Korean clergy: the P.A. of Chonju, the V.A. of Seoul and the V.A. of Taiku or Taegu, and 2 to St. Columban's Foreign Mission Society: the V.A. of Chunchon and the P.A. of Kwangju. Eight missionary societies, with a total of 107 priests, are at work: 56 Columban Fathers, 19 Maryknoll Fathers, 14 Benedictines, 11 Paris Foreign Missioners, 4 Jesuits and 3 Salesians. The Korean priests numbering 207 are all diocesan, with the exception of 5: 1 Salesian, 2 Benedictines, and 2 Jesuits. There are 102 foreign priests representing 8 nations: 42 are Irish, 30 American, 12 Germans, 11 French, 4 Australians and New Zealanders, 1 Swiss, 1 Italian and 1 Argentinian. In the major seminary at Seoul 168 philosophical and theological students are preparing for the priesthood, while more than 200 boys are making their secondary studies at the 2 minor seminaries in Seoul and Kwangju. South Korea numbers about 20 million inhabitants of whom more

than 19 million are Buddhists, Taoists or Confucianists.

3. Benedictines Begin Anew

WAEKWAN, Oct. 25 (NC) — Seven years after they had been expelled from their abbey in northern Korea by the communists, 12 Korean Benedictine Brothers have come here from various parts of the country to build a new abbey. Immediately after they had been dispersed in 1950, the Brothers, each on his own, started planning how to reunite the community. They were members of the Wonsan Abbey in northern Korea. The north Korean Reds closed the monastery, sending foreign members of the community to prison and the native Koreans to their homes. Later the dispersed Korean Brothers met in Pusan, southern Korea. Each of them had gone to Mass that morning, never dreaming that he would meet the others there. They decided that they would try as best they could to establish some sort of community life for themselves until they could get back to a monastery of their own. Each of them had some job. One worked in a bank, another as a houseboy for U.N. troops, some as carpenters, others as dock laborers. The eldest of them stayed home in the shack they had set up as housekeeper and cook.

But the experiment gradually died. The Brothers split up. Sometime later, when they learned that a new Benedictine community was being formed in Waekwan, they came here. The new Benedictine priory is being organized by Father Timothy Bitterli, O.S.B., Apostolic Administrator of Yenki. Almost all the priests of the community are Swiss and German Benedictines. All the Brothers, with two exceptions, are Koreans. Father Bitterli is working to put the new abbey on as firm a footing as the Benedictine foundations at Wonsan and Yenki had before the Reds came. It is his plan to begin again the flourishing printing press and translation service of the two older abbeys and to develop the handicrafts for which those abbeys were famous throughout Korea.

The Benedictines in Korea have gone through a baptism of fire since the first hostilities there. From the Wonsan Abbey alone, 19 monks including the abbot, Bishop Boniface Sauer, O.S.B., died during their captivity by the Reds. Six other monks are missing and presumed dead. Some of the older Swiss and German monks were sent back to the Archabbey of St. Ottilia in Bavaria, the motherhouse of the Korean foundations, to recuperate from their captivity. Some of them will return to Korea, but others are still too weak.

4. First Catholic Directory

SEOUL, Nov. 17 (NC) — Korea's Catholic Year Book for 1956, the first official directory of the Church in this country, has been published here by the Catholic Committee of Korea. The 295-page volume outlines the organizational structure of the Church in Korea, where there is now a Catholic population of some 250,000. Parishes, schools, welfare institutions and organizations of the country's eight ecclesiastical jurisdictions are shown. There are lists of the Roman Pontiffs and the 79 Koreans who have been beatified and statistics on numbers of Catholics and Protestants throughout the world. Publication of the year book was arranged by the Catholic Committee of Korea, which is the national association of the Korean Bishops, organized in 1953. This directory is the culmination of a long projected work which was interrupted by the Korean war. It lists the priests and religious superiors in the four vicariates apostolic, three prefectures apostolic and the sole abbacy nullius. Although printed in Korean ideograms, it carries in the Roman alphabet the names of missionaries and others from the Occident. It uses arabic numerals.

INDIA

1. 50 Years of Service

QUILON, 9/25/56 (AIF) — The Sisters of the Holy Cross of Menzingen, Switzerland, founded by Fr. Theodo-

sius Florentini, O.F.M. Cap., first came to India in 1906, to work as nurses in the government hospitals of Travancore State. Their initial apostolic undertakings were limited to the hospitals in Trivandrum, but, as more requests were received, the Sisters were soon to be found in all the principal hospitals of Travancore. The sight of European Sisters engaged in works of mercy among the sick and poor was, at that time, new and strange to the people. From the beginning the Sisters were rewarded with the good will and sympathy of all, irrespective of caste or creed. It is only in recent times that the Sister's privileged position has been challenged by certain selfish interests and religious bias in the State.

In 1920 a novitiate for local vocations was begun in Quilon. These Indian Sisters have contributed greatly to the efficient staffing of the tuberculosis hospital at Nagercoil, the mental hospital at Trivandrum and the leper colony at Noornad. The first institution of their own, the foundling home at Alleppey, was opened by the Sisters in 1931. Under the present Provincial, Mother Ingeborg Laub, the social works of the Sisters have been greatly expanded. In 1952, the Provincial House was constructed on 20 acres of land donated by the Bishop of Quilon. This was followed by the building of a small maternity hospital on the same property. A training school for auxiliary nurses and midwives is already functioning in the hospital. Mother Provincial's future plans include the erection of dispensaries for the service of the sick and poor of the rural areas and the completion of the 100-bed General Hospital at Kotiyam.

The Golden Jubilee celebration of Sept. 14th, was highlighted by the inauguration of the first wing of the Kotiyam General Hospital by the Archbishop of Verapoly. His Excellency took the occasion to praise the Sisters' service of true Christian charity and to underscore the great need which the people have of their spiritual and corporal ministrations.

2. Anti-Christian Book Banned

HYDERABAD, Oct. 22 (NC) — A book written by a Hindu, which seeks to picture Christ as a drunkard, has been banned by the Hyderabad state government. Recently, another book which made remarks against the prophet Mohammed provoked widespread riots in India.

3. Ban Examinations on Religious Holidays

BOMBAY, Oct. 22 (NC) — Holding university examinations on religious holidays has been banned by the Bombay state government. After Catholic protests over the scheduling of examinations on Good Friday by the university at Poona, the government ruled that exams should not be held on days of religious importance to any community. The Good Friday incident was termed a slight on the Christian community. Good Friday is one of two Christian holy days included in the Indian government's official holiday list.

4. 64th Seminary

PALAI, Oct. 22 (NC) — India's 64th seminary was opened here by Archbishop Matthew Kavukatt of Changanacherry. The diocese's second seminary was blessed by Bishop Sebastian Vayalil of Palai. Constructed at a cost of \$30,000, the seminary will be used to train the much needed local clergy in the state of Travancore. The site of the institution was donated by a Catholic businessman.

5. Refuse Birth Control Funds

BOMBAY, India, Oct. 22 (NC) — Authorities here have taken a firm stand against attempts by the Indian central government to extend its birth control program to state territory. A spokesman for the Bombay state administration said that the government had turned down financial grants offered by central authorities earmarked for opening "family planning" centers in Bombay state. The action arose from the Bombay government's

opposition to "family planning through artificial methods" such as contraceptives. The government believes in family planning through selfcontrol. the spokesman declared. At the same time, he made it clear that the Bombay state government has no objection to social institutions which promote family planning programs in the state; but they will not be aided by the government. Recently, the Bombay state government prevented central government birth control funds from being distributed to the city of Poona. That city was obliged to curtail a proposed birth control expansion program because of opposition from Bombay state authorities.

6. Jesuit to U.N.

NEW DELHI, Oct. 23 (NC) — A Catholic priest has become almost a regular member of the Indian delegation to the General Assembly of the United Nations. He is Jesuit Father Jerome D'Souza, who has been named to the post for the fourth time in seven years. He will serve on a 24-man Indian team headed by V.K. Krishna Menon, the country's minister without portfolio. Father D'Souza is the sole Catholic in the Indian delegation. Three times previously—for the 1949 Assembly session in Lake Success, N.Y., the 1951 session in Paris, and last year's New York City session — the priest was named an Indian representative in recognition of his work here. He also was the only Catholic priest in the old Indian constituent assembly. Upon the dissolution of this assembly in 1950, Father D'Souza started a Catholic social order institute to spread the Church's social teachings in India.

7. Ban on Conversions

KATMANDU, Nepal, Oct. 29 (NC) — An official law commission has proposed the outlawing of religious conversion — forcible or voluntary — of any Nepalese. The commission, appointed some time ago to prepare a draft penal code for the country, recommended that conversion be made a punishable offense in Nepalese law. Peace and

amity between the various sections of the people, said the commission, would be "gravely jeopardised" if conversion were permitted. It felt that at the present stage of social development in the country, conversions would be "dangerous." There are only a few Catholics in Nepal whose 8,600,000 people are almost entirely Hindu.

8. Hope for Equality

NAGPUR 10/29/56 — The long-pending question of the rights of converts has been brought to the forefront by the conversion of more than 200,000 untouchables to Buddhism. Described as the greatest single conversion away from Hinduism in recent times, it was sponsored by leaders of the All-India Scheduled Castes Federation under its president, B.R. Ambedkar, a former Law Minister of India. The untouchables belong to the so-called scheduled castes. They are members of India's backward classes and are now called Harijans. Subject to untold disabilities in the parent religion, they have left Hinduism in large numbers in modern times. Some of them have become Christians. They are designated as Harijan Christians to indicate their continued affiliation in the backward class fold. The colorful Buddhist ceremony in this center of orthodox Hinduism has given this country a new class of scheduled castes, Harijan Buddhists.

Most state governments in India refuse to recognize non-Hindus as genuine members of the backward classes. This means that Harijans forfeit their right to backward class welfare measures, running into millions of dollars, upon conversion to a non-Hindu religion. Recently, however, following protest campaigns, authorities have retreated from this position. In some states Harijan Christians are designated as "depressed classes" and admitted to some of the relief programs enjoyed by Hindus. Converts, however, are still subject to serious discrimination on the basis of the original ruling. If this ruling is con-

tinued, the new class of Harijan Buddhists will suffer just the same disadvantages as are encountered by Christian converts. It is unlikely, however, that Mr. Ambedkar will take such a prospect lying down. For one thing, he is fully alive to the rights of Harijans as outlined in the "secular" Indian constitution. As chairman of the committee which prepared the draft of the constitution and also as Law Minister during a crucial period, Mr. Ambedkar may be said to know the exact implications of these guarantees.

In his speech after the initiation ceremony, Mr. Ambedkar made it clear that the new converts are "entitled to the privileges" enjoined in the charter. "I am capable of retaining them for you," he declared. Mr. Ambedkar characterized as "mischievous" reports that they would lose all their rights with the change of faith. Such propaganda is meant to mislead the ignorant to remain Hindus, he said. The Harijan leader then gave the reasons which prompted him to discard Hinduism. The Hindu religion, he said, does not offer any opportunity to Harijans to improve their lot, as it is based on "caste system and inequality."

Orthodox Hindus have claimed that "material inducements" allegedly offered by missionaries play a big part in Harijan fascination for non-Hindu religions. These Hindus have shut their eyes to the position of backward class people in Hindu society where even today they reportedly receive harsh treatment from caste Hindus. It was pointed out that such attraction as Harijans feel for non-caste religions is due to their natural desire to escape from these evils. To some of them Christianity provides such an outlet. It is felt here that the birth of the new Harijan Buddhist class will bring the question of the economic rights of backward class converts nearer a settlement. It remains to be seen whether such a decision will make a further distinction between Harijan Christians and Harijan Buddhists.

9. Conversion Critic Converted

NAGPUR, Oct. 29, (NC) — The man responsible for the biggest onslaught against Christian evangelism in India has himself changed his religion. M.B. Niyogi, former Chief Justice of the Madhya Pradesh State Supreme court, was among more than 200,000 Hindus who joined Buddhism at a mass conversion ceremony here. As chairman of the Madhya Pradesh Mission Investigation Committee, Mr. Niyogi gave out what was described as a wholesale slander against Christian missionary activities in this country. He attributed conversions to "force, fraud, threats and illicit means." He condemned mass conversions and held up for criticism the example of St. Francis Xavier who, in the space of four and a half years, baptized about 60,000 people in this country.

10. Nationalization of Private Schools

KURNOOL, Nov. 5 (NC) — A bill, approved by the Andhra state government, calls for the "nationalization" of private schools in the state. The legislative assembly passed the bill, providing for "requisition and acquisition" of privately managed educational institutions in order to aid in "stepping up... efficiency." The legislation provides for paying compensation to the managements of schools that are nationalized. It also calls for a one-month prior notification before any institution can be brought under state ownership.

It was not immediately known here how the legislation would affect the more than 360 Catholic schools in the state. Previously, the state's Chief Minister, B. Gopala Reddi, specifically exempted "Christian missionary institutions" from the program. The exemption ruling noted that the Christian schools are working satisfactorily.

11. Lauds Christian Missioners

INDORE, Nov. 6 (NC) — Christian missioners in India have come to a strange land, yet they have served the Indian people in an exemplary way, said Govind Ballabh Pant, India's

Home Minister. Speaking at the inauguration of a hospital here, he called on medical men to work with "missionary zeal". "We have much to learn from the missionaries," he asserted. The Home Minister paid tribute to them for the specific fact that they have not restricted themselves to working in the cities of India, but have gone out into the jungles and other underdeveloped areas.

12. Church Robbed, Statues Smashed

ROCHEMANAGAZ, Nov. 9 (NC) — An armed crowd of about 100 people are reported to have broken into the Church of St. James here. They smashed statues and made off with the poor boxes. The report of the incident states that most of the people of this village, who are fishermen, were out in their boats when the burglary occurred. There have been previous instances of desecration of Catholic churches in India. A group of Hindu fanatics broke into a church in Poona and violently protested what they called "the forced conversion of Hindu children." Actually, Catholic children were about to make their first Communion.

13. Archbishop Installed

AGRA, Nov. 15 (NC) — A Capuchin has been installed as the first Indian Archbishop of Agra. He is Archbishop Dominic Athaide, O.F.M. Cap., who was consecrated six months ago by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay. Archbishop Athaide, a native of Bombay, was named successor to the last European-born Archbishop of Agra, the late Archbishop Evangelista Vanni, O.F.M. Cap.

14. Cradle of Christianity

TRIVANDRUM, Nov. 17 (NC) — Kerala, birthplace of Christianity in India and smallest of the nation's newly re-organized states, leads all other states in Catholic population. More than 40 percent of India's nearly 5,000,000 Catholics live in the new

state, which contains less than four percent of the country's people. Kerala was set up under the national state re-grouping plan, which has reduced the number of states from 28 to 14 and has redrawn state frontiers on the basis of major language groups. Based on the Malayalam language, Kerala includes most of the territory of the old state of Travancore-Cochin and Malayalam speaking areas detached from Madras state. Located on India's southwest coast, it has close to 2,000,000 Catholics, who account for about 15 percent of the state's local population of 13,000,000.

Kerala's 16 Catholic prelates have warmly praised the foundation of the new state. Archbishop Joseph Antipetty of Verapoly hailed its birth as the "fulfillment of the long cherished dream" of all Malayalam-speaking people. In a pastoral letter issued on the eve of Kerala's establishment, the Archbishop called for special prayers in all churches for the prosperity and well-being of the new state's people. Archbishop Joseph Parekkattil of Ernakulam consecrated the new state to the Immaculate Heart of Mary and ordered special devotions to Our Lady to mark Kerala's founding.

The Catholics of Kerala are divided into three rites—Latin, Syro-Malabar and Syro-Malankara. The Latin Rite, headed by Archbishop Antipetty, claims about 715,000 followers. The Syro-Malankara Rite, which uses Malayalam for a large part of its liturgy, has fewer than 86,000 members, most of whom are converts from the schismatic Jacobite church. By a recent papal decision the Syro-Malabar Catholics, the most numerous group in the Church in Kerala, have been divided into two ecclesiastical provinces—Ernakulam and Changanacherry.

15. Freedom of Belief

NEW DELHI, Nov. 20 (NC) — The right to practice one's faith does not necessarily include the right to spread that faith, according to the report of a U.N. observer here studying Chris-

tian missionary activities. A. Krishnaswami, an observer appointed by the U.N. Subcommission for the Prevention of Discrimination and the Protection of Minorities to study the Christian Missionary problem in India, sent his report to the U.N. Secretary General. A report by the Indian Madhya Pradesh state recommended that Christian missionaries be restrained from working among Indians, and implied that their work is done with "subversive motivation."

Parts of the report of Mr. Krishnaswami, released by the Press Trust of India, follow:

"State restrictions of the propagation of religion by foreign missionaries cannot be condemned outright. The question of foreign missions cannot be considered solely from the point of view of religious freedom. Political, social, and other factors of a similar nature are to be considered when evaluating the attitudes of states and the limitations placed on the activities of missionaries. Churches and missions often point out restrictions as being imposed with a view to curtailing their right to propagate (their religious beliefs). A general condemnation of any restrictions the state may place on the dissemination of religious beliefs by foreign missionaries is not, however, warranted.

"The importance of the humanitarian and educational work accomplished by religions and missions, particularly foreign missions, in many parts of the world, is well known and does not need to be stressed. This work has usually gone hand in hand with the propagation of their gospel. Whether the right to manifest one's religion includes the right to disseminate that faith is a matter of some controversy. Some religions consider it an article of faith, while others consider propagation alien to their tradition. The right of propagation cannot be an absolute right. The question of religious instruction to co-religionists is distinct from the question of the dissemination of one's faith to outsiders. In our genera-

tion, respect for beliefs is not a matter of sufferance or tolerance. In almost all countries the trend is in favor of recognizing them as legal rights. This is an indication of the manner in which world opinion views the co-existence of faiths and philosophies."

16. Pray for Church in China

BOMBAY, Nov. 22 (NC) — Catholic churches in India have been asked to remain open and conduct special services for the persecuted Church in Red China as long as its Premier, Chou En-Lai, is visiting India. The National Office of the Union of Prayer for China issued the request in a leaflet which noted the large number of Churches closed in Red China, and the large number of Religious who have been imprisoned by its communist government. "The least we can do for our brethren in China," says the leaflet, "while the Chinese Premier is in India, is to have daily during his stay holy hours of reparation or the Stations of the Cross for the Church of Silence in China."

MALAYA

CHINESE SCHOOL

Work on the Catholic Senior Middle School in Bentong, Pahang, has already begun. Six classrooms will be completed later in the year. The whole scheme will cost \$164,000. The school will be managed and directed by the Congregation of the Disciples of Our Lord, a Congregation of Chinese priests specially devoted to educational work.

Land has been acquired for the building of a boarding house for girls. The Franciscan Missionaries of Mary, well-known in Malaya and Singapore for their educational, medical and welfare work, will be in charge of this establishment. The parish priest, Fr. Cuzon, is planning also a boarding house for boys.

(Malayan Catholic News, 11/18/56)

PAKISTAN

1. Damage Second Catholic School

KARACHI, Oct. 22 (NC)—A rioting crowd damaged a Catholic school here. This was the second Catholic school invaded in Pakistan within two weeks. The rioters here were protesting the publication of an anti-Moslem book in neighboring India. They stormed into the St. Paul high school and broke more than 70 panes of glass. Apparently the reason for the attack was the refusal of the school authorities to join a total strike called by Moslem leaders. In Dacca recently rioters caused extensive damage to a Catholic school operated by the American Brothers of the Congregation of Holy Cross.

2. Karachi Procession

KARACHI, Nov. 6 (NC) — Traffic was held up for two hours here as more than 10,000 Catholics walked in solemn procession through the city in celebration of the Feast of Christ the King. The two-mile long procession passed through the city's main thoroughfares. It ended at St. Patrick's Cathedral where Archbishop Alcuin van Miltenburg, O.F.M., of Karachi gave benediction of the Blessed Sacrament.

PHILIPPINES

1. Sick Call

ILLIGAN, Oct. 25, (NC)—A Columban missionary on a sick call to an out-mission near here, where an 80-year-old man was reported dying, found he was on double duty. Father William Adams, S.S.C., had finished anointing him when the old man said: "Now that you are here, Father, you might as well anoint my father also. He is in bed in the next room". The father was 120 years old.

2. Consecrated Bishop

MANILA, P.I., Oct. 20 (NC) — Bishop Odilo Etspueler, S.V.D., recently appointed first Prelate Nullius of Bangued, was consecrated at the parish

church of the Immaculate Conception, Quezon City, where he had been ordained. Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines, was the consecrator. Bishop Mariano A. Madriaga of Lingayen and Bishop William Duschak, S.V.D., Vicar Apostolic of Calapan, were co-consecrators. Coadjutor Archbishop Juan C. Silson of Nueva Segovia delivered the sermon.

3. Carmelite Missionary Sisters

MANILA, Oct. 20 (NC) — Six Discalced Carmelite Missionary Sisters arrived in La Paz to open their Order's first Philippines foundation. They will devote their time to catechetical instruction in both public and parochial schools. There are 165 other foundations of the Carmelite Missionaries throughout the world.

4. Columban Priest Consecrated

MANILA, Nov. 6 (NC) — Bishop Henry Byrne was consecrated in the historic church of Malate here. A member of the Society of St. Columban, Bishop Byrne is the first Prelate Nullius of Iba, Philippines. Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines, was the consecrating prelate. Auxiliary Bishop Hernando Antiporda of Manila and Bishop Patrick Cronin, Prelate Nullius of Ozamis, were co-consecrators. The Apostolic Nuncio speaking after the ceremony, stated that six of the seven archbishops in the Philippines are Filipinos and that 23 of the 30 bishops are also local clergymen.

Bishop Byrne 43, is a native of Edenderry, Ireland. After ordination in 1937, he earned a degree in canon law in Rome. In 1942 he went to the United States to teach at the Columban Seminary in Silver Creek, N.Y., and nine years later was sent to the Philippines as assistant pastor at Ozamis. At the time of his appointment as a bishop, he was regional superior of the Columban Fathers on the island of Mindanao.

5. Philippine Lay Teachers

OZAMIS, CITY, Nov. 10 (NC) — Catholic lay teachers working on Mindanao Island were asked to "live up to the expectations of Catholic parents who wish their children to be educated as good citizens and perfect Christians." The exhortation was made by Bishop Patrick Cronin, S.S.C., Prelate Nullius of Ozamis, speaking to the 280 lay teachers gathered at the Third Catholic Lay Teachers' General Convention here. The teachers are members of the faculties of the 28 Catholic high schools and three Catholic colleges operated by the Columban missionaries on Mindanao.

6. Naga Leper Colony

NAGA, Nov. 22 — Father Patrick Finn, formerly a Trappist at Our Lady of Gethsemani Abbey, Kentucky, has been working among victims of Hansen's disease (leprosy) in a leprosarium in southern Luzon for the past year. Father Finn received permission from his superiors to devote his life to work among lepers in the Orient. At his leprosarium in Naga, Father Finn has 411 victims of the disease, along with 270 dependents. All of these receive a daily ration of food supplied by the Philippine government. Father Finn's pet project is his nursery for the children of the lepers. He built this with some of the six tons of material he brought with him from the States, along with funds supplied by his friends at home. Some \$4,200 that went into the construction of the nursery was sent to Father Finn while he was still in the States after his appearance on a stateside radio program. Through the kind assistance of the Philippine's first lady, Luz Magsaysay, Father Finn was granted a monthly donation of 500 pesos from the Philippine Sweepstakes fund which will go into the maintenance and operation of the nursery.

Helping Father Finn with his nursery work are five young Filipina women whom Father Finn hopes to make the

nucleus of a new diocesan order of Sisters. He has the approval of the Archbishop of Caceres for this project. Father Finn is still affiliated with the Trappists, but hopes to be incardinated next year into the Archdiocese of Caceres where his leprosarium is located.

7. Sound Christian Schools Essential

MANILA, Nov. 22 (NC) — The real cause of teen-age criminals, says a Filipino priest-author, is "the lack of moral and religious conscience among the youth, and the only solution is a sound Christian education." In his recent study of the problem of juvenile delinquency, entitled, "The Real Cause of Juvenile Delinquency," Capuchin Father Jesus de Ansoain declares that "those governments which forbid religious instruction in the schools are quite wrong in their interpretation of what education means."

Recent gang wars in the Manila area, coupled with juvenile terrorism, have made it necessary for officials to impose a 9 p.m. curfew. Mayor Arsenio Lacson of Manila has pledged \$50,000 to the officials of the Council for the Prevention of Juvenile Delinquency. The program of the council includes supervision of teen-age recreation facilities and the appointment of guidance counselors.

SARAWAK

A Difficult Mission

Rev. Fr. Westeroud, one of the early Mill Hill missionaries in Sarawak, a very saintly man, pioneered the mission work among the Land Dyaks at Singghi on the mountain sides not too far from Kuching. However, he made scarcely any converts. Then Msgr. Dunn got from the Rajah a large piece of land on the plain and the Catholics moved down from their longhouses on the mountain. Each family was granted a plot of the new land and they gave up all their old pagan customs, even the innocent ones. Little by little the pagans too,

came down to the plains, returning to their deserted longhouses at Singghi only for the annual harvest feast. This area is at present known as BAU. It is a beautiful spot. Chinese used to mine gold in the nearby hills. Today there are about 1,200 Catholics and some 200 Dyak catechumens scattered around in various parts of the district.

SERIAN is one of the most interesting sections today in the Kuching area. Founded among the Land Dyaks in 1928 at Tebekang by Fr. Staal, the school burned down; the mission center was then moved to the commercial town of Serian. The present pastor, Fr. Adrian Mak, came in February, 1951. It was slow work there in the old days. Ten years ago, in 1946, there were only 217 Catholics. By 1950 the number of Catholics had risen to 536, and the latest statistics show 2,256 Catholics plus 684 catechumens. The Little Sisters opened their maternity hospital in July, 1951. They get about 35 patients per month on the average, and so far 700 babies have been delivered. The old parish residence, once considered the worst on the mission, has been replaced by an excellent new one. Big mission work is being done among the Dyaks up river in the longhouses.

There have been great missionary names on the Sarawak mission down through the years. Msgr. Jackson was succeeded as Prefect Apostolic by Msgr. Dunn, who ended his devoted career tragically, dying on board ship while en route for Europe, and was buried at sea. Next came Msgr. Hopfgartner, a brilliant man who was Prefect Apostolic from 1934 to 1949. Under them were men like the cheerful Fr. Halder who used to disappear for weeks at a time in the lower reaches of the Rajang in a small rowboat, visiting his scattered flock; and holy men like Fr. Jansen, the first missionary ever sent to the Baram mission district.

Then came the Pacific War. The Japanese landed at Miri on the coast

of Sarawak on Dec. 16, 1941, and moved into Kuching on Christmas Eve. The European civilians there were immediately interned, but the missionaries were not concentrated in the Batu Lintang camp till May, 1942. Among the prisoners were the present Bishops, Msgr. J. Vos, and Msgr. Buis of North Borneo, Fr. de Vos, Fr. O'Brien, Fr. Wagenaar of Binatang, and many other priests, together with enemy national Sisters. This camp had one of the highest death rates in South East Asia, and the missionaries were there for 3½ years. Only Msgr. Hopfgartner and Fr. Aidher were left free to keep the Church in the Kuching area alive.

In the Rajang River valley that task fell to Fr. Joseph Chin. Born in Foochow, China, he is a convert, an old boy of Sibu's Sacred Heart School. After attending the Cantonese minor seminary, he came to Penang in 1927 for philosophy, then theology, and was ordained there in 1932. Later, he was stationed for a year at Seremban, under P. Auguin. When Fr. — now Msgr. — Buis, then superior at Sibu, left for internment, he entrusted the whole Rajang Valley mission to Fr. Chin. About three weeks later, troops occupied all the missions in the area, taking up living quarters in the residences, the convents, schools and churches. The priest had to hire a little building to live in and celebrate Sunday Mass for the Catholics. Thereafter, he travelled about to different outstations, saying Mass in private houses, anywhere and everywhere. He was imprisoned several times by the Kempetai, was repeatedly questioned and tortured. He came out each time to care for 13 Chinese "Little Sisters." Moreover, he gathered together some 78 mission orphans and supported them. His first imprisonment lasted for 35 days. He was beaten and put in a cage which was too low for him even to stand up; he could only sit down in it, or crawl about on his hands and knees like an animal. When the war neared its end, he decided it would be safer to go out

and hide in the jungle till the surrender took place. There are now five Chinese Fathers helping out on the mission.

Fr. Hopfgartner, destined later to become a Prefect Apostolic, was posted to Sari to work among the Ibans, or Sea Dyaks, at the mouth of the Rajang. That was in 1901. While he was there, a big immigration movement of Chinese from Foochow began. First they came in hundreds, then in thousands, to settle in the Rajang River delta, and then in swampy Sibu at the confluence of the Rajang and the Egan. Fr. Hopfgartner, sensing a wonderful mission opportunity, moved up from Sari and founded a mission at Sibu about 1903. There he started Sacred Heart School with half a dozen boys and began to build a small chapel, which was extended two or three times and is still standing, though it has not been used for Mass since Fr. de Vos built a fine new church which was opened in 1954.

The Franciscan Missionaries of St. Joseph came to Sibu shortly before the first World War to start an English school for girls. Both this and the boys' school, newly completed before the Pacific War, were destroyed by bombing in 1945. Today the Sisters have rebuilt their convent and the Brothers are about to rebuild the ancient boys' school. The De La Salle Brothers are recent arrivals in the thriving city.

Msgr. Hopfgartner died, on May 15, 1949, the Feast Day of St. John Baptist De La Salle. Shortly afterwards, Rev. Bro. Paul arrived in Kuching to investigate the school question and report on it to headquarters. They gave him a big reception in that city and many "old boys" of Malaya's Christian Brothers' Schools were invited. Bro. Paul delivered a famous speech, at the end of which he said: "Veni, Vidi, Kuching Vicit" — I came, I saw — and Kuching has conquered." He promised to report favorably to his Superiors in Rome. In 1950 Rev. Bro.

Patrick arrived with the first contingent of Christian Brothers, to take over the school in Kuching officially.

Fr. de Vos was then posted to Sibuan as Superior, and Director of the Sacred Heart Boys' School. Immediately he began to work for more Brothers. In 1954 three of them arrived, under the direction of Rev. Bro. Fridolin. They are now busily engaged in planning a modern building which will include two science laboratories and a big new hall, quite suitable for a thriving port city like Sibuan. The Brothers have five acres available, with $3\frac{1}{2}$ acres for playgrounds — when the tide is out. A public playground will soon be erected next door to their property. Forms 4 and 5 have been added in the last two years, and the first group of 11 boys went up for the Senior Cambridge this year, with 9 passing. Two members of the staff, Messrs. John Ling Ching Yong and Hiu Siew Ping, have been sent on government scholarships to St. Mary's College, London, for two years — the first Sarawak students ever there. When they return, they will join the Sacred Heart School staff.

Communism may be threatening South East Asia very much these days, but so far it has not interfered with the triumphant march of the Catholic Church in this area. Nor is Sarawak any exception. This most difficult of missions, where transportation has always been a bugbear and 13 different dialects have so hampered the missionaries that progress has been at a snail's pace for decades, is now in the midst of an ecclesiastical boom. Bishop Vos was named Prefect Apostolic of Sarawak, on Nov. 19, 1949. Then the territory was cut off from North Borneo and made a Vicariate on Feb. 14, 1952 and he was appointed Vicar Apostolic, being consecrated in Holland on June 12 of that year.

The last report by his predecessor, Msgr. Hopfgartner, showed in 1949 only 9,500 Catholics for Sarawak, though now the Vicariate also includes Brunei. Today there are almost 23,000

Catholics. There are 37 Mill Hill and 5 Chinese priests; 2 Mill Hill and 8 De La Salle Brothers; 17 Franciscan Missionaries of St. Joseph and 32 professed Little Sisters of St. Francis, as well as 12 Carmelites on the mission. Head stations number 17, with 93 additional outstations. Today 66 mission schools cater for 8,054 boys and 3,929 girls. Last year 1,095 children and 581 adults were baptized, plus 423 more adults in danger of death. The total increase in the Catholic population in recent years has averaged about 1,500 a year.

The Sarawak Mission has many different types of work. For instance, there is the Bishop's preparatory seminary at Kuching where 13 young men are being trained for the priesthood; there are also the radio programs from that city where Fr. Sheridan broadcasts excellently in English, Fr. Plattner in Dyak, Fr. Pang in Mandarin; and there is the fairly new setup in oil-rich Seria, which consists of school and parish work now. There one finds Fr. Barry's beautiful new church only recently consecrated. The Legion of Mary is particularly active. And there is St. Michael's School, in Catholic hands. There Frs. Maher and Walsh, 3 nuns and 27 other teachers care for some 1,300 boys and girls, about 27% of whom are Catholics. Plans call for the De La Salle Brothers to take over this school eventually, and the nuns will have a school of their own.

Many prefer to work among either the Land Dyaks or the Sea Dyaks, ordinarily in their longhouses. From the missionary's point of view there are advantages and disadvantages to the longhouse. Morally they are not always good either for Catholics or non-Catholics, for there is a great concentration of old and young in them, living at close quarters. However, that is a moral problem found elsewhere, even outside longhouses. If an educated Dyak couple decide to improve and modernize their way of living they meet with the full weight of tradition in a longhouse community and it is

difficult for them not to be discouraged. The same is true for converts. It is hard for new Catholics to continue living in a longhouse where they are overwhelmed by pagans who neither understand nor sympathize with Catholic customs. So much so, that many Catholics break away from the old longhouse after their conversion and either live apart in all-Catholic longhouses or in individual houses of their own, as do Fr. Plattner's Land Dyaks outside Kuching. On the other hand, the missionaries say that the great advantage of longhouses is this: Instead of having to seek out catechumens and instructing them individually, they can always gather a large number together at any time in a longhouse. This may save the missionary as many as 20 instructions on a mission tour, and is probably responsible for the growing instances of entire longhouses entering the Catholic Church together.

Fr. Van der Laar's favorite experience may be taken as typical of this. He tells us how one day while the Bishop was at Marudi on a visitation, a native Kenya came up from the Tinjar River headwaters asking for a priest for his longhouse. This man had first walked overland to Long Akkah, for he had heard there were some Catholic priests there. But they told him he would have to go to Marudi near the coast, because the Tinjar River did not belong to their parish. So the man walked back a solid 12 hours to his longhouse, then took a dugout and rowed for five long days down river to Marudi. He was fortunate in arriving while the Bishop was there, to present a formal request for a priest. The Bishop immediately instructed Fr. van der Laar to accompany the man back up river. There he became the first priest to make contact with that area. He was favorably impressed with the sincerity of the people, who were ready and anxious to do anything, to give up their old customs and superstitions, in order to become Catholics. "I remained there a week and told them all I could on a first visit," he says. "The next

year I was freer and that enabled me to visit these people regularly. Prayers were taught word by word with innumerable repetitions. I went through the whole OUR FATHER, the HAIL MARY, the CREED, the TEN COMMANDMENTS. Only after that could real instructions take place. He visited the place regularly but found each time at first that they had forgotten every prayer they had learned the previous time, so he had to start all over again. After three years of constant visiting during which the people showed themselves very faithful to their promises and gave up all their superstitions, practically the entire longhouse, 100 people, came into the Church. "It was Holy Saturday, 1953, and that was the finest, most consoling mission experience I ever had."

(Malayan Catholic News)

TAIWAN

1. Hwalien

ROME 9/8/56 (AIF) — An intense conversion movement continues in this young Apostolic Prefecture of Hwalien erected in 1953 and entrusted to the Paris Foreign Mission Society. The following statistical summary shows well the ever increasing vitality of this mission.

	Missioners	Cate-chists	Bap-tisms	Cate-chumens	Dist.	Sta-tions
Dec. 1953	2	2	550	120	1	4
Jan. 1956	36	144	10,426	30,069	23	260

2. Providence Girls' School

TAICHUNG 9/29/56 (AIF) — On August 28, 1956, the Providence Girls' School of Taichung received official recognition from the Nationalist Chinese Government. Providence English College, as it is now called, conducted by the Sisters of Providence of St. Mary-of-the-Woods, Indiana, U.S.A., is equivalent to a Junior College in the United States. Under the new status, the studies and degrees of the college are accepted by government universities and fulfill the educational requirements for government positions. The college has at present

300 students, 97 of whom are boarders. The teaching staff is composed of 9 Sisters of Providence, 7 Americans and 2 Chinese, as well as a number of well-trained lay teachers.

The Sisters of Providence conducted a girls' high school in Kaifeng, Honan, China, from 1932 to 1948. The Sisters' work in Taiwan began after their expulsion from the mainland by the Chinese Communists.

3. Conversions Increase

Taipei, 10/6/56 (AIF) — In the period of one year ending June 30 1956, the Catholic Church in Taiwan received 32,144 converts, increasing the total figure to 80,661 members. This phenomenal increase gains added importance from the fact that in 1948, there were only 12,000 Catholics on the island. The figure of 32,144 converts in a year presents two noteworthy facts: 1) 22,621 were adult conversions and, 2) the great percentage of Taiwanese included among the converts. In addition, it is to be observed that among the 60,000 catechumens under instruction, the majority are Taiwanese.

During the past few years the success of the Church in Taiwan was due chiefly to conversions among the Chinese who had come over from the mainland. Work among the native Taiwanese proved to be very difficult and bore little fruit. The present change may be explained by two factors: 1) the mainland missionaries have now learned the Taiwanese language and can be effective; 2) the Taiwanese have been impressed by the growth of the Church among the newcomers. It is interesting to note that the total number of Catholics in those parts of China not under the Red regime (Taiwan, Hongkong and Macao) equals the 220,000 total Catholic population of all Japan.

4. Lotung Catholic Hospital

ROME, 10/6/56 (AIF) — An Italian Camillan priest, Father Angelo Pas-

tro, assigned to St. Mary's Catholic hospital, Lotung, is, at present, in Italy for a brief period of rest. While in Rome, Father Pastro, a former China missionary, was kind enough to give us some news of his hospital. The small city of Lotung is situated about 60 miles south of Taipei, capital of Taiwan. Recently erected by the Camillan Fathers according to most modern plans, the 120-bed hospital possesses excellent equipment. There is a clinical section, a surgical section and a maternity ward. Over the last 4 years, at least 4,700 operations have been performed, with an average of 3 per day. This hospital enjoys the highest possible esteem of the population because of its rigid observance of moral medical principles and practices.

The hospital is open to the sick of the entire island without distinction of religion. The patients pay for the services received, when they have the means, otherwise they are cared for gratuitously. This charity astonishes the pagans. Father told us that many patients ask the missionaries where their families live, and when they learn that these missionaries have left everything, they are very much impressed and many of them desire to know the religion which prompts such charity.

Four priests, four Brothers and two Sisters, all Italian Camillans, administer the Lotung hospital. The medical service is cared for by 3 Taiwanese doctors, one of whom is a woman, and 30 Taiwanese nurses, 16 of whom are Catholics. These physicians and nurses are paid by the Fathers. The Catholic community of Lotung is composed in great part of Chinese refugees. Recently 4 Taiwanese families received Baptism.

5. 'Home Flour'

HSINCHU, Nov. 9 (NC) — American corn meal given the Catholic mission here by Catholic Relief Services-National Catholic Welfare Conference brought untold joy to numberless Chinese refugees on the island. According to Sister Edna, Holy Ghost

Missionary Sister, Chinese women shouted to their friends urging them to come and get "home flour." Tears of homesickness and joy filled the eyes of these Chinese women as they ran their hands through their supply of the yellow corn meal. Some of them had not seen any since they fled from the Chinese mainland — seven to eight years ago.

Sister Edna, who formerly cared for orphans in Kanazawa, Japan, arrived in Hsinchu at the end of July. Until she can begin operation of the Holy Ghost Missionary Sisters' new hospital in Kiayi, Sister is treating patients at the Hsinchu dispensary and distributing CRS-NCWC food supplies. The Holy Ghost Missionary Sisters, whose American motherhouse is at Techny, Ill., began working with the Jesuits in Hsinchu in 1954. This September they began to work in a newly erected kindergarten. In addition, they teach the English Conversation classes at the Provincial High School for girls in Hsinchu. During the two-year period, extra religion classes at the mission have grown from six students to more than 150 participants.

6. Maryknoll Sisters

TAIPEI, Nov. 17 (NC) — Mother Mary Columba, Superior General of the Maryknoll Sisters, has arrived here from Hongkong. She will visit the Maryknoll Sisters in the Miao Li district of the Archdiocese of Taipei, and in the Apostolic Prefecture of Taichung where the Sisters staff a dispensary and operate a mobile clinic. The Maryknoll Sisters first came to Formosa in 1954. They now have 13 nuns here. In view of the large number of conversions (32,000 new Catholics in the past year), it is hoped that additional Sisters will be sent in the near future.

VIETNAM

1. 633,000 Catholic Refugees

SAIGON, Nov. 17 (NC) — After two years of migrations from communist-

ruled northern Vietnam, there are now 325 refugee villages in southern Vietnam. According to statistics published by the Catholic Relief and Resettlement Committee of Vietnam, there are 277 Catholic, 44 Buddhist and four Protestant villages. Catholics number 587,180 of these refugees, compared with 71,017 non-Catholics. These figures represent only those refugees who were unable to re-establish themselves with their own means. The total number of refugees is 875,085, including 633,667 Catholics, 239,383 Buddhists and 2,035 Protestants, the committee reports. Among the Catholic refugees there are 5,148 catechumens and 1,134 newly baptized persons. There are 74,271 children in Catholic elementary schools and 1,723 in secondary schools. Catholic churches and chapels in the new villages number 369.

2. Revolt Against Communists

SAIGON, Vietnam, Nov. 22 — Nineteen refugees who stole out of communist-held north Vietnam during the recent short-lived rebellion there said here their life under the Reds was a reign of death. The escapees — 13 of them women and 3 children — reached free Vietnam after three harrowing days and nights at sea in a junk. They said the people in the north had no knowledge of the revolt in Hungary, and that the uprising in the Vietnam of communist leader Ho Chi Minh was a spontaneous rebellion against the Reds' widely touted land reform policy. The 19 are from the predominantly Catholic village of Quynh Luu in Nghean province, about halfway between the Red capital at Hanoi and the border on the 17th Parallel. Hundreds of persons were injured by Red forces during the popular rising in protest against the land reform methods, the refugees said. They said that relatively few were killed, as the communists used rifle butts and bayonets instead of shooting down the demonstrators. They said that Catholics in Phat Diem, Thanh Hoa and Vinh had led in similar outbreaks.

The picture emerging from the Bamboo Curtain cutting off the northern part of Vietnam appeared to be this: Widespread dissatisfaction with the land reform methods resulted in the resignation of Truong Chinh, communist land reform theorist. The peasantry then expected that conditions would be ameliorated, and received promises to this effect from Ho Chi Minh. The Red-controlled Hanoi radio admitted in a broadcast that Catholics in four villages had organized a march on the chief town of the area to make what it called a "just" protest against "mistakes in the application of land reform." The broadcast — apparently made in the belief that news concerning an uprising had already reached the outside world — said that in the course of the march the villagers clashed with communist troops. It added that "a number of persons were killed or wounded," and that leaders of the protest march had been arrested.

Some of the peasants took the statement of Premier Ho to indicate that permission was granted to quit the area for freedom in the south. They then applied to the International Control Commission, which was set up as a result of the Geneva conference on Indochina in July, 1954, for specific permission. At this juncture, the Reds moved troops into the areas where permission was demanded, and riots broke out between the troops and the people. In some instances, the protesters took as hostages the communists who came to explain the land

reform policy, and later some high officials who came to negotiate. Spontaneous demonstrations broke out against the communists in the villages of Dong Thop, Nghia and Dong Len, and the people chanted: "Down with the Reds."

The government then moved in 5,000 troops with armored cars, light and heavy weapons, and the villagers struck back with stones and poles. It was understood that the troops showed some restraint, and fired on the demonstrators only occasionally. Several hundred persons were injured, and a few killed. Seeing that the situation was almost hopeless, the 19 villagers who reached here sneaked aboard a junk and slipped down the Ca River. At Lach Quyen they were ordered by the Reds to stop. Fortunately, however, another junk passed in between and screened the escape. The refugees reached the port of Tourane — in the north of free Vietnam — after three whole days at sea, and were promptly flown here. They said that other villages — including Buddhist and Confucianist ones — had promised to join in the revolt, but had been prevented by the Reds. The escapees insisted that they had had no news of the outside world. Among other things, they said, their communist overlords had told them that Vietnam's President Ngo Dinh Diem — who has, if anything, consolidated his popular government — had been defeated by the dissident sects in south Vietnam and had fled to Europe.

The church and culture

Pius XII to the International Congress of Historical Sciences, September 7, 1955.

The Catholic Church has exercised a powerful and even decisive influence on the cultural development of the past two thousand years. She is, however, well convinced that the source of that influence is to be found in the spiritual element that characterizes her, her religious and moral life, and to such a degree that, if this were to weaken, her cultural influence—for example, that which she uses for the benefit of social order and peace—would suffer also.

LETTRE DE FAMILLE

PRIÈRE pour les prêtres de Chine.

— “Si Dieu veut, mon Père, que vous quittiez notre Chine, je pense que jamais, dans vos prières, vous ne l’oublierez et je vous demande de prier spécialement pour que Dieu lui accorde de nombreux et saints Prêtres qui aient encore plus de force pour être le sel de la terre pénétrant partout.”

Telle était la requête de Thérèse Y. en ce début d’année 1953. Néophyte, baptisée un mois et demi après la “libération” de la région, directrice d’école, elle était quatre fois passée en jugement public dans le cours de l’année 52 et maintenant, condamnée à deux ans de prison à domicile, elle trouvait moyen d’envoyer au responsable ecclésiastique du lieu un admirable petit billet de premier de l’an, où elle exprimait sa fidélité à Dieu et à l’Eglise, demandait des prières pour les Prêtres de Chine.

Quatre années ont passé. Pour l’Eglise, la tempête n’a guère cessé de faire rage. Le clergé local, après l’expulsion des missionnaires étrangers, a dû seul porter le poids de la lutte. Les derniers séminaires, ceux de Hankeou, de Shanghai, ont fermé leurs portes. Quelques-uns, ici ou là, les ont rouvertes, mais on ignore absolument dans quelles conditions de travail et de vraie liberté religieuse.

Et les Prêtres de Chine, entourés de “progressistes” et d’indicateurs de la police, séparés bien souvent des vrais chefs de diocèse, en bien précaires relations avec Rome, munis d’une information unilatérale, ont dû seuls faire face à leurs responsabilités, seuls résoudre leurs douloureux cas de conscience. Et quels cas ! Peut-il, ce curé de paroisse, admettre au confessionnal ce progressiste qui a mené, parmi les chrétiens, un mouvement d’accusation contre l’évêque injustement emprisonné ? Doit-il obéir aux directives d’un vicaire général, peut-être de bonne foi, mais qui a le support évident des communistes ? Peut-il prendre part à cette réunion, à ce défilé, signer cette déclaration, cette formule qu’on lui présente : où finit l’action patriotique légitime, où commence l’engagement religieux coupable qui fera de lui le membre d’une église nationale devenue l’instrument politique d’un gouvernement athée ?

Il doit lutter aussi, en lui comme autour de lui, contre les lentes et inconscientes déformations de la conscience. Peu à peu s’établit un climat, un complexe de culpabilité qui tend à faire sentir comme péché intérieur coupable ce qui est au contraire, devant Dieu, surnaturellement et héroïquement méritoire ou à faire estimer comme “méritoire” ce qui est en soi gravement injuste. Une fois de plus, dans l’antagonisme christianisme — marxisme, s’effectue un véritable renversement des perspectives. C’est ainsi que toute infidélité au “programme commun” du gouvernement, toute déviation hors de la ligne tracée, toute infraction aux lois nationales est présentée comme gravement coupable en conscience. Or, certaines de ces mesures gouvernementales, celles par exemple qui ont dépouillé l’Eglise de presque tous ses biens, celles encore qui ont ruiné toute propriété privée de manière systématique, sont des injustices graves auxquelles la conscience doit au contraire, au prix de tous les périls, refuser de collaborer. Inversement certaines démarches, présentées comme un dévouement glorieux et “méritoire” à la cause de la patrie, toutes les accusations par exemple, publiques ou privées, fausses ou non, que l’on exige sans cesse des citoyens, sont en soi des fautes très graves contre la charité auxquelles jamais, sous aucun prétexte, il n’est permis de souscrire. C’est donc la notion même de péché et de mérite qui est ainsi complètement pervertie. Le péché, mal surnaturel, est une offense consentie faite à Dieu. Il n’est pas une désobéissance — parfois obligatoire en conscience — à un gouvernement quel qu’il soit. L’état a pris la place de Dieu et cet état, dans son action religieuse, n’a qu’un but, comme il l’affirme sans cesse lui-même : la ruine scientifique de toute croyance religieuse. Comment le Prêtre de Chine pourra-t-il faire comprendre et expliquer ces délicates questions à ses fidèles sans se compromettre dangereusement, sans passer pour un “contre-révolutionnaire” attardé, ennemi de sa propre patrie ?

Si, en face de tous ces problèmes qui le torturent, il adopte une attitude systématique d’intransigeance, qui seule peut-être lui donnerait la paix de conscience subjective-

ment certaine, il risque de précipiter la ruine de sa chrétienté et, par un sacrifice sans doute héroïque, mais peut-être intempestif et maladroit, de laisser sans Prêtre, sans Messe, sans sacrements, sans secours, ses mourants, ses chrétiens et ces enfants de Dieu qui attendent de lui encore le pain eucharistique et la parole divine. C'est le sort de milliers d'âmes qui est en jeu.

S'il adopte une attitude plus conciliante, c'est alors l'angoisse sans nette réponse qui s'installe en lui. Cette démarche est-elle permise au nom d'un moindre mal? Peut-il l'admettre sans faute devant Dieu, sans scandale pour les fidèles? Terribles dilemmes du moindre mal. Pour le Prêtre dans cette tourmente prend tout son sens cette tragique remarque qu'il est bien plus facile parfois de faire son devoir, si dur soit-il, que de le connaître. Et c'est pourquoi la seule et vraie solution – quand elle est encore possible – serait, dans de telles circonstances, l'obéissance, héroïque parfois, mais libératrice, à des chefs éclairés, à la fois fermes et prudents, et l'union surnaturelle et inébranlable de tous entre eux et avec les responsables de l'Eglise. C'est là que se trouve la claire réponse de Dieu. "Qui vous écoute m'écoute." Mais hélas! de tels chefs, nous l'avons dit, sont les premiers frappés. Sans doute ont-ils, aux premiers instants de la lutte, disparu.

* * *

Alors, le long de cette route si pleine d'embûches et d'obscurités, les victimes ont semé leurs traces de sang. Près de 200 Prêtres de Chine – et peut-être beaucoup plus, Dieu le sait – sont morts dans les prisons et les camps de travaux forcés. Tous, à leurs derniers moments, pouvaient dire ce que murmurait au Père Yann Billot en étendant les bras en croix cet héroïque abbé Joseph Tch'en, mort le 10 janvier 1953 dans la salle commune d'un hôpital de prison à Shanghai (à peu près au moment où le petit billet cité était écrit): "Nous sommes martyrs du Christ".

Il y a aussi les déportés, ces morts vivants, dont on n'a plus entendu parler depuis des mois et des années. Vivent-ils encore d'ailleurs? Ont-ils eux aussi accompli leur sacrifice? L'un d'eux, le Père Joseph H., arrêté le 4 novembre 1951, rompait au mois de septembre suivant un silence de dix mois: profitant d'une demande d'argent et de vêtements, il affirmait par deux fois, dans

un mot laconique, qu'il restait solide comme le roc et signait d'un nouveau prénom "pan-shih", le mot même par lequel Notre-Seigneur assure Pierre qu'il est le rocher sur lequel est bâtie l'Eglise. Ces deux caractères portaient le message d'une double affirmation pleine de sens: inébranlable fermeté, fidélité, à Dieu et au Saint-Siège dont la campagne de triple indépendance voulait le détacher. Des centaines de Prêtres en Chine continuent de donner le même témoignage.

Et il y a ceux qui, théoriquement, sont libres, de cette liberté de 600 millions de concentrés, prisonniers d'un régime plus dur que la prison. Ces Prêtres-là doivent tous les jours résoudre les cas de conscience trop vaguement esquissés plus haut. Et plus d'un sans doute ferait sien le souhait de l'un d'eux, exaucé d'ailleurs quelques mois plus tard: "Pour en finir avec tant d'insupportables ennuis, quand donc serai-je à mon tour arrêté?"

Et puis il y a les relâchés, ceux qui ont connu tous les aspects de la terreur, avant, pendant, après la prison, toutes les pressions pour les signatures et les accusations et les comptes rendus de leur propre vie qu'il faut sans cesse recommencer. Et peut-être, par l'un de ces artifices sournois dont les gouvernements populaires sont les habiles artisans, n'ont-ils été rendus à cette liberté précaire et toujours provisoire que pour les décrier aux yeux de leurs fidèles et faire soupçonner, sans le dire ouvertement, qu'ils ont fini par donner les signatures coupables qu'ils avaient refusées pendant des années.

* * *

Menacés, prisonniers, relâchés, soumis à toutes les tortures, à toutes les pressions psychologiques, sans Supérieurs à consulter, sans espoir humain d'échapper à ces tenailles, d'héroïques Prêtres de Chine sont en train, dans leur pays, de sauver les positions surnaturelles de l'Eglise catholique. Par leur sang, sur leurs douleurs, s'édifie l'avenir là-bas du Royaume de Dieu. Prions pour eux. Prions aussi pour les Prêtres que Dieu, tôt ou tard, se prépare et qui, quand les temps se feront meilleurs et que les portes se rouvriront, devront continuer leur oeuvre et donner un sens à leur sacrifice. Que tous, ceux de maintenant et ceux de plus tard, soient de saints Prêtres. Qu'ils soient le sel de la terre. Que soit exaucée la demande de Thérèse Y.



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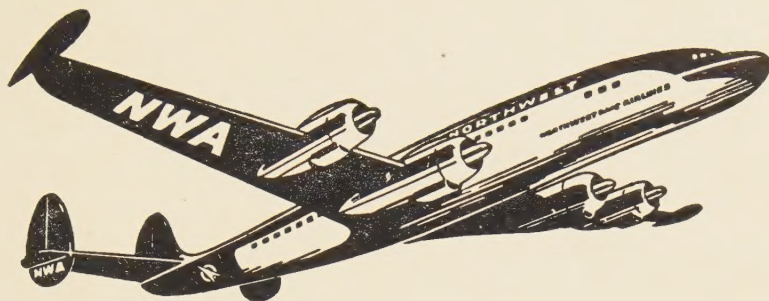
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